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THE Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

EDITORS

JOHN R. SAMPEY, D.D., LL.D.,
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On general matters and with regard to articles and editorial business, address Prof. W. O. Carver, Managing Editor; with regard to books and reviews, address Prof. F. M. Powell, Literary Editor; on business matters, address Prof. H. W. Tribble, Business Manager.

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The Elm Tree

(A. T. Robertson, September 24, 1934)

I

Where shall we build our house?
Down by the little brook
Or high on the hill in the breeze,
Or here where the shade is thick
From rows of maple trees?
Look, Dearest, oh look,
Where, lovely as any queen,
Alone in a wide, wide space
An elm-tree stands serene.
Ah, what a friend for our house,
Offering shelter and grace!
Cannot we speak for it quick?

II

Under the elm-tree now is a roof-tree,
  Under the roof a home,
A hearthstone lit with happiness
  To share with all who come.

III

Dear tree, a thousand memories
  Call to me from your boughs;
Alone I pass beneath them
  Unto my empty house.
Today 'tis only half my heart
  Dreams where your branches wave;
Half creeps like ivy round a cross
  Laid on a hill-side grave.

IV

A message of peace my elm-tree brings,
A message of strength from hidden springs,
A message of hope with upward wings.

E. B. R.

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Review and Expositor

Vol. XXXIV. January, 1937 No. 1

The Regenerative Note in Modern Preaching.

Professor Frank S. Hickman,

Duke University, School of Religion

An ancient Hebrew psalmist cried out, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). Jesus said to Nicodemus, "What is born of the flesh is flesh: what is born of the Spirit is Spirit. Do not wonder at me telling you, 'You must all be born from above'" (John 3:6, 7. Moffatt's trans.). On another occasion Jesus said, "To what shall I compare the Reign of God? It is like dough which a woman took and buried in three pecks of flour, till all of it was leavened" (Luke 13:21. Moffatt's trans.).

These sayings express certain basic elements in our Christian faith, man's need of spiritual cleansing and renewal through a divine agency; man's double nature of flesh and spirit, with the insistence that the spirit does not derive from the flesh, but is peculiarly grounded in its own "birth from above;" and the spread of spiritual influence through the natural social life of the world, in a manner like that of yeast working its way through a pan of flour.

Christianity accepts the old Hebrew conception that man is made of the dust of the ground and that God breathed into his nostrils the breath of life, so that he became a living soul. It also accepts the idea that man is made in God's

own image. But it points out in a sharper manner than the Hebrew conception the method of man's spiritual life. Born of the earthly flesh, he must be spiritually regenerated to become a child of God. Regeneration is the dominant note in all truly evangelical preaching. It was so in our older preaching, and it must remain so in all preaching that can qualify as evangelical.

I always associate the older preaching in memory with a rare old Englishman who belonged to our church in the Middle West when I was a boy. Uncle Jimmy, as we affectionately called him, was a railroad engineer of high standing, although he was almost totally lacking in book learning. More than once I heard him relate in dramatic, though garbled English his glowing religious "experience." He always traced it back to his powerful conversion as a young man from a life of rampant sinfulness. "I went to the meetin' ", he would say, "with no idea of gettin' religion. Folks was havin' a big time up 'round the altar in the meetin' house, and I thought I would have some fun with them. That's all I went to the altar for; but when I got there all of that foolishness went out of my head. Somethin' terrible happened to me; darkness come all over me, and I couldn't see a light anywhere. Then I went to prayin' in real earnest, and other people went to prayin' for me. For a long time I didn't get anywhere; but finally," and here the old fellow's face would begin to beam, "there come a little pinpoint of light. And that light growed and growed until the whole world began to be full of light. And I was a new man, and I knowed it. Jesus had saved me from my sins, from all of them."

When Uncle Jimmy sat down we sang such songs as these: "At the cross, at the cross, where I first saw the light;" "O Lord, send the power just now;" and "O happy day that fixed my choice on thee, my Saviour and my God." Our whole idea of religion was centered clearly in just such "experience" as Uncle Jimmy had recounted. Often the preacher's text was, "Ye must be born again," with strong em-

phasis on the word "again;" I do not remember any sermon employing the closer meaning, "Ye must be born from above." The aim of evangelistic preaching, of course, was to bring sinners to the crisis of conversion.

Religious experience was regarded as a strictly individualistic thing; but common sense acknowledged certain social implications. Often the "seeker" found he could not "come through" until he cleared up some social tangle in which he was involved with his neighbor. Sometimes, when the preacher was expounding the great text: "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength," he came out strong on the other part, "Thou shalt love thy neighbor as thyself." The old preaching paid a good deal of attention to the way a person lived with his neighbors, long before we ever heard of the Social Gospel.

Our social relationship was further emphasized in the invitation to the Lord's Table: "Wherefore, ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life . . draw near." I remember two merchants who belonged to the same church and went to the same communion table, with such hatred in their hearts for each other that they would not look at each other. One was hot-blooded and the other cold-blooded. All the church members knew about the feud and wondered how these two could think of partaking of the communion in such a frame of mind. The hot-blooded man himself finally saw what a spiritual deadlock he and his neighbor had reached; and one day, on arising from his place at the communion altar, he went to his rival with a friendly outstretched hand. But the other haughtily stared at him and marched with stiff neck back to his pew; and the congregation was horrified.

There was another modification also in our idea of religious experience. One night, in the old-fashioned manner, our minister was conducting a "How, When, and Where" meeting, asking each church member to testify as to how, when, and where he was converted. His finger moved in-

exorably down one pew after another, and not one escaped. As a young boy, I wondered what would happen when the finger reached my mother and my father. They stood firm in the church community as sterling Christians, but I had never heard either of them tell about a particular moment of conversion. When it came my father's turn to speak, he stood for a moment abashed and halting in speech, for he was a timid man. He had finally to confess that he could remember no such moment; and my mother did the same. That opened my eyes to something to which I have not been able to shut them since. I saw then, and I have seen with increasing clarity since, that a person can live a full and glorious regenerate life, even though he cannot put his finger on the moment when the regenerative experience began.

About the turn of the century, a change began to come over our church life. The experience of "praying through" to conversion was no longer as strongly demanded for admission to the membership of the Church as it had been. More and more our Church membership was being recruited by a kind of informal graduation from the Sunday School. It was still felt, to be sure, that some sort of conversion ought to be experienced by the young people thus admitted, and the Church held as well to the old track as it could by facing them up to a Decision Day. But Decision Day was a pale copy of such vivid old altar scenes as Uncle Jimmy made memorable.

I have said that the dominant note in the older preaching was regeneration. Let us tarry a moment to see how this regenerative theme worked itself out.

In the first place, it was emphatically "other-worldly." We were pilgrims in a strange land, bound for another world. We had "a heaven to gain, and a hell to shun." The two worlds were distinctly separated: the heavenly world stood as a then-and-there world in contrast to the here-and-now world of our present existence. And yet, almost paradoxically, the distant spiritual world sometimes came very

near to us; it even gleamed through into the come and go of our every day affairs. Even now, we were told, our citizenship was in heaven; and only those living spiritual lives could expect to enter the eternal spiritual world at death.

Thus we learned that our existence was sharply dichotomized; and the line was firmly drawn between the evil "world" and the spiritual "kingdom." This was the second point stressed in that older preaching. But we experienced some confusion in this region of our thinking; we were not as definite and clear in this regard as our Catholic friends. If, as the Catholics held, the Church and the Kingdom were identical, the lay of the land was clear: to enter the Kingdom you must enter the Church; and there was no true Church but the Catholic. Our non-Catholic churches did indeed regard the Kingdom as coterminous with the "spiritual Church;" but they were not willing to make the spiritual Church identical with the outward and visible organization which we commonly called the Church. The confusion lay in determining the exact metes and bounds of the spiritual Church.

Nevertheless, our churches, as well as the Catholic Church, made a sharp distinction between the Kingdom of God and the evil World. Christians could not dabble with the things of the world and retain their spiritual integrity. To be sure, they had to mix with "the world"; but they could never make themselves at home in it. A practical difficulty lay in the inability of the various churches to agree exactly where the line-fence between the Church and the World lay.

The third point of emphasis, really the foundation of the other two, was the insistence upon a spiritual new birth for any one calling himself Christian. Here again Catholic and non-Catholic thinking diverged somewhat. The Catholic form of the doctrine of divine grace expressed itself in baptismal regeneration; the non-Catholic form held strictly to regeneration through definitely experienced conversion, with only such reservation as I have indicated above. Beneath both systems of thought, however, lay the common

belief in natural depravity, reworked as the doctrine of original sin. To be "saved" one must experience reclamatory regeneration, whether through baptism or a conversional crisis. Some adumbration of the baptismal regeneration theory lingers on in the practice of infant baptism by some churches which have retained the form, but denied the substance of regeneration through baptism.

A very strong current in our preaching bore out the idea of the inevitable cataclysmic destruction of the evil world, and maintained that it was the purpose of the gospel to snatch such brands as it could from the burning. Only with the return of Christ on the clouds of glory could we hope for the establishment of a spiritually minded social order wherein dwelleth righteousness.

Another and conflicting current opposed this Second Coming theory, sometimes through outspoken sentiment, sometimes by innuendo. This second current, hardly perceptible until late in the old century, rapidly gained strength in the new. Christianity, it asserted, on the basis of the parable of the leaven, would keep sending out permeating spiritual influence into social life, "until the whole was leavened." Christ had taught his disciples to pray, "Thy kingdom come, thy will be done, *on earth* as it is in heaven." This kind of thinking prepared the way for the spectacular eruption of "Social Gospel" preaching which has been so marked a characteristic of the American pulpit for the last twenty years.

The Social Gospel was, in one sense, an inevitable outworking of the general social ferment characteristic of the twentieth century. We have seen that spirit of restlessness register in social and political upheavals of all sorts; we have seen it rise in the temper of national elections; we have seen it invade the social theory of college and university class rooms. It was inevitable that it should tincture the thinking of theologians and preachers. For the most part, the Social Gospel took itself very seriously, and sometimes gave evidence of a highly sacrificial spirit. Neverthe-

less, in some ways it offered a temptation to the average preacher to abandon the "rough hard business of saving souls," for it did not make such terrific demands upon his spiritual life as the constant exhausting grappling with sinking souls which the older regenerative preaching demanded.

In another direction the social ferment worked its way out in secularistic social doctrines which became in one way or another inimical to the Christian doctrine of regeneration of the social order. Much of our newly forming sociology took on the hue of naturalistic humanism, although occasionally a sturdy Christian soul like Professor Charles A. Ellwood stood out in favor of positive spiritual forces in the social process. But the naturalistic virus has been very strong.

Closely linked with the scientific social theory of man is the scientific biological theory. The biological doctrine of evolution thoroughly permeates the present educational theory of the western world; and in its prevailing form it tends constantly to shunt aside as fictitious religious conceptions of the spiritual life.

Our older preaching followed this formula: Man came originally from the creative hand of God spiritually sound; through Adam the whole human race fell under the law of sin and death; hence the universal need for a redemptive atonement in Christ, and by implication the need for reclamatory regeneration through conversion.

In striking contrast stands the scientific formula: Man is the product of evolution; whatever distinguishes him as a "spiritual" being must be accounted for as an emerging characteristic in his total experience; and hence Culture, rather than forthright Salvation, is the true keynote to his destiny.

In a curious and notable way, modern thought has made flesh and blood literally to inherit the kingdom of God. For example, take the ultra naturalistic theory of Albert E. Wiggam, propounded in his book, *The Fruit of the Family*

Tree, which had considerable vogue a few years ago. Wiggam's bold thesis is that the only hope of the race lies in breeding up stronger blood lines in man, just as you would breed up a superior strain in race horses. Improvement in biological heredity is bound to result in improvement in the social life of the race, and apart from biological breeding up no social improvement is possible. This is essentially the argument of eugenists generally.

In apparent contradiction to this theory of biological determinism is another which might be called environmental determinism. This is the position taken by extreme behaviorists. One noted behaviorist is quoted as saying, "Let me control absolutely the environment of any (presumably normal) child, and I will produce any desired type of personality at will." The contradiction is only apparent, however, for this theory comes out at the same point as the other, namely, this: Character is the product of natural resident biological forces in a human organism, responding to environmental stimuli. Admitting a well-bred biological strain to begin with, environmental control through stimulation and restraint spells out the hope of the human race.

So much for naturalistic forces at work in the field of social science. We turn now for a glance at two developments within the field of religion itself. They are not as flatly contradictory to the regenerative purpose of religion as naturalistic science, but they are open to some criticism nevertheless. One of these is the modern religious education movement, and the other the liberal movement in modern preaching.

Lest I be misunderstood, let me say frankly that I believe the new movement in religious education has made a definite contribution to the cause of Christ in America. It has not only given us a greatly improved technique in the teaching of religion; but, what is more important still, focused our attention sharply on the possibility of normal growth in religious experience. For this it merits our warmest appreciation. Nevertheless, it has sometimes left us

wondering whether it has not omitted something vital in the interpretation it makes of religious experience.

Religious education borrows practically its whole basic technique from the field of secular education, and it is not surprising that it has been considerably influenced by the prevailing secular philosophy of education. Education as we know it today is pretty largely a naturalistic process, and it has little patience with anything that professes to transcend that process. Religious education, influenced by the secular current in general education, has sometimes shown a strong tendency to veer away from anything "supernatural" and to drift in the direction of naturalistic humanism. I do not say that it has deliberately intended to do so; indeed, generally speaking, I think it has not. But it has done some drifting nevertheless, and that drifting has been away from the regenerative interpretation of Christian character building.

A similar charge may be leveled at much of our present-day "liberal" preaching: it is too negative with respect to spiritual experience, too naturalistic in its interpretations. It has been largely absorbed in its attack upon ancient dogma, and in its fascination for scientific theory. It has been so involved in the study of man's birth from beneath that it has not infrequently neglected his spiritual need for a birth from above.

I do not condemn liberalism as such, for I feel that it has rendered the Church a real service in breaking through the chains of certain unwarranted and crippling strictures on religious life and thought. But I am convinced that liberal preaching must now emerge from its negative position and assume the role of a genuine spiritual reconstruction of human experience. In its critical activities it must learn to discriminate what is vital from what is incidental and transient. It must seize upon the great vitalities of religious experience and restate them in such a way that they shall become as gripping in their appeal to the mind and heart of our generation as the older statements were for a time

that is gone. In this work of reinterpretation, nowhere will it find a more strenuous and fruitful field than in its grappling with the process of spiritual regeneration.

We must admit that outmoded statements of religious doctrine do not convince the thoughtful and informed mind, no matter how reverent in its temper that mind may be. On the other hand, a ruthless tearing away of the whole vine of faith, simply because it needs a new trellis of reasoned structure, serves no better purpose. Even cultured minds groping in the dark for spiritual light find such a process horrifying. We need to remember that spiritual experience in its essential nature does not change with even the most radical changes in a people's culture; and it is with such essential spiritual experience that preaching has to deal. We may allow the preacher considerable freedom in his intellectual interpretation of spiritual experience, but we must insist that he come actually to grips with it as spiritual experience. But we have to remind the preacher of conservative or timid mind that he must bring his spiritual truths actually to life in modern thought-forms if he expects to make them really significant and effective in a modern-minded world.

With reference to the regenerative note in preaching, let me suggest certain steps which I am convinced a valid reconstruction must take.

First, we must take as intelligent a stand as we can with regard to the supposed conflict between theology and the scientific doctrine of evolution. Conservative churchmen have been inclined usually to disregard this conflict as of no real importance, or else to try to dam evolutionary thought away from religious thinking. Meanwhile great streams of our young people have been passing through high schools and colleges in which the evolutionary approach is quite taken for granted. They have in increasing numbers either been thrown into torment of mind over the tangle between the preaching under which they grew up and their class-room and laboratory instruction, or else been

inclined to throw the religious instruction aside as unworthy of the conflict. We are rapidly approaching the point where we must stand aside and see our religious systems of thought utterly swept out by the scientific current, or else boldly face that current and spiritualize it in the name of our divine Creator.

Religion cannot afford to be too dogmatic about the mode of creation, nor about the length of time involved in creation. Its one legitimate contention is that no theory of creation, whatever its mode, which leaves God out of account can be tolerated by religion. The creative power of God remains forever our constant factor in all theoretical reconstruction; it is only the mode and the length of time that constitute the variables.

Assuming that God works through an everlasting evolutionary process, what a tremendous God he must be! The imagination wilts before such a God as that. That is one reason why so many scientists go skeptical about the existence of God; they cannot imagine a personal God great enough to create and sustain such a universe as they have discovered. And that is also one reason why so many conservative religious people fear evolution. They may not be fully aware of their own state of mind, but underneath they are not quite confident that their God could master such a universe as science pictures. If religion is to grip the world in a new and powerful way, it must win its way through to a mightier conception of God than it has ever yet attained. It must come into so comprehensive a view of the almighty Creator that no scientific theory, however vast in its range, can seriously disturb its quiet, confident trust in God the Father Almighty.

Evolutionary science bundles man up with every other form of life on the planet in one comprehensive system. Especially does it bind him up with every other form of animal life. Indeed, it makes him the evolutionary apex of the animal kingdom. But in so doing, has it really told us anything more than how man arrived on this earth as a

child of the flesh? Has it ever actually come to grips with the origin of man's spiritual nature? Sometimes, to be sure, it has spoken in a defensive manner against trying to smuggle anything into the evolutionary process which does not belong there. At times we are warned that whatever man's spiritual element may be, we must allow it to be a part of his total biological life process, something natural, with nothing supernatural in it.

A subtle fallacy here easily creeps into the most closely reasoned scientific thinking. It is one thing to say that spiritual life inheres in the unfolding experience of man; but it is quite another to say that it is itself the product of animal forces resident in evolution. Perhaps evolution itself is not as exclusively biological and naturalistic as many suppose. May it not be complex enough for two orders of creation to proceed within it, a lower and a higher order? May not the animal nature unfold under one phase of the process and the spiritual nature under the other? Or, on another approach, may not God speak creatively in the midst of animal evolution a word which brings man into existence as a new and distinctive creation?

Religion has to supplement the scientific account of man's "birth from beneath" with its own account of his "birth from above." In this service it relies upon an altogether different order of facts from those with which the laboratory worker is familiar. Its facts are spiritually arrived at; they are deeply imbedded in mystical processes of the mind that report a world of reality no more fanciful than that sensory world with which scientific thought so confidently deals. Of course, he who knows nothing of spiritual discernment will never be convinced of the reality of these facts. He will accuse us of being the victims of delusion.

Christian faith regards man's creative charter as double: he is created a child of the flesh; but no less certainly is he created to be a child of the Spirit. He never, in an ultimate sense, really becomes man until the spiritual element

in his experience has taken its rightfully dominant place amongst the fleshly elements. It is the mission of Spirit to transcend the flesh, to dominate it, and to transmute its animal propensities into servants of the spiritual life. That is what the New Testament means by sanctification.

An ancient question, which has kept intruding itself one way or another into this discussion, now sharply confronts us. Is the flesh inherently wicked and depraved? There is no clear biblical warrant for thinking that it is, although some biblical passages can be made to serve the notion of natural depravity if they are viewed in a certain perspective, a perspective which it is not at all certain their writers intended. As a matter of fact, the idea of natural depravity has much longer roots in the speculations of writers outside the Bible than inside. In Catholic theory it has a powerful rootage in the thought of Augustine; in non-Catholic, in that of Calvin.

Unmodified Calvinism teaches the inability of natural man to make any move toward the spiritual state until a miraculous transformation is wrought in him by an arbitrary act of God's grace. Augustinian theology weaves in the same direction. The followers of Augustine demand baptismal regeneration as the mode of God's arbitrary ingress into an otherwise totally unspiritual life; whereas the followers of Calvin demand conversion, with the stipulation that the conversion process is wholly of God's initiation. The two demands come out at about the same point.

The followers of Arminius, in their attack upon Calvinism, always fought against the idea of the natural spiritual deadness of man. While they never quite lost sight of the ugly shore lines of natural depravity, they always assumed something spiritual as buried in the heart of even the most depraved sinner. When their preachers used the text, "Awake thou that sleepest, and rise from the dead" (Eph. 5:14), they tacitly assumed that there was something sleeping in the soul of the sinner that could be awakened, and that it could be appealed to through a word spoken into the ear of a man's natural experience.

Now, suppose we make that assumption our central hypothesis. Suppose we say without reservation that there is in man by creation a spiritual germ of life, as well as a natural inheritance in the flesh. Suppose we make the flat claim that God created both flesh and spirit when he brought man into being; but that he made the flesh to be the servant of the spirit. Suppose we admit that evolutionary science can tell us much that we ought to know about the origin of the life of the flesh. We need not leap to the conclusion that this is all that can be learned about the origin of man. It is not enough to speculate upon how man became the first animal of the earth; we wish to know how he developed the power to rise above all that is animal. It is the business of the Christian preacher to see that we are informed on this point. He must help us see how the spiritual nature can be aroused and nourished into health and strength. He must show us how true man emerges out of his animal experience, not by discarding his wonderful panoply of animal powers and propensities, but by glorifying them through the rising and conquering power of the spirit that is in him.

We may as well admit outright that the spiritual element in man's nature is not something laid in like a foreign substance upon his "natural" life at some point when through a most unnatural process he was made over into something that he could by no means naturally become. The power to become the child of God was formed in his nature by the creative hand of God, quite as truly as the power to become a member of the animal kingdom. It is born with the child when he comes into the world, but so often it is allowed to slumber and atrophy through no thorough awakening in the child's growing experience. Why not awaken it and encourage it to grow and expand as an integral part of normal growth? In such a manner would a genuinely Christian education be possible, and in no other manner.

Here also lies the key to all true social regeneration. Science can teach us the nature and history of human institutions; but a thoroughgoing sociology ought to distinguish

between those natural tendencies to gregariousness which merely band men together into more and more formidable fighting units, and those higher types of social renewal and impulse which help men to climb into real brotherhood. A social evolution that is penetrated and transformed by the spiritual influences of a "birth from above" may be expected to transcend the greedy and crafty machinations of those increasingly ingenious and far-reaching natural leagues of power which now dishonor the name of humanity. It may be expected to rise out of the passional slough of the civilized jungle, and emerge as a kingdom of God wherein dwelleth righteousness based on a divinely given spirit of loving kindness shed abroad in the hearts of men. Then in very truth would the new Jerusalem be let down out of heaven to dwell among men.

Such is the preacher's charter of regenerative preaching. The regenerative note was dominant in the sturdy gospel preaching of earlier days. Some of the thought forms in which that preaching was couched have changed under the pressure of scientific advance. But the spirit of that preaching is as desperately needed in our world as ever it was then. "Do not wonder at me telling you, 'You must all be born from above'."

The Prophet Confronts His World.

By William Louis Poteat, LL.D.

Address to the North Carolina Convocation of Ministers, October 27, 1936, at Winston-Salem

Who is this prophet introduced here for our inspection? Is he some Samuel on the hunt for excellence to crown it? Some Elijah bursting out of the wilderness to rebuke public wrong in purple and gold? Some Isaiah of the city with eyes for six-winged seraphs and ears amplifying to thunder the still small voice? Some headless prophet of the Jordan walking down history the greatest of his line? An angel of Ephesus or Smyrna or Pergamum, a star in the hand of him of the snowy hair, flaming eyes, and voice as of many waters,—a star to guide, to expose false prophets, to destroy the synagogue of Satan, to rekindle dying fires, to call the covetous and complacent to repentance? A Savonarola crisping and charring in the street of the city he sought to save?

I think the prophet of our topic belongs in this honorable succession, so lofty, so imperious, and so hazardous. Do you recognize yourself and accept your station in the long line? Or do you say, "Ah no; I haven't the gift of prophecy. The future is a closed book to me." Yes, but the prophet is a forthteller, not a foreteller. He represents God in a generation which forgets him. He speaks for God with a message to declare and a vision to display; he is not a scribe teaching details of doctrine, reciting routine prescriptions, appealing to precedent, passing on a lifeless tradition. He will not occupy himself with fitting scraps of ancient prophecy to current events, nor will he satisfy the curiosity of devout but idle-handed Christians by setting for the hundredth time a new date for the Second Coming with observation. If he have the sagacity to read the signs of the times and recognize the flow of events, he may, as his predecessors

did on occasion, look a little way into the future and give notice of approaching blessing or disaster. But even that sort of "prediction" is incidental to his calling.

The prophet is the minister of the word of God. That word, which came to choice spirits of the elder time, is recorded in the Bible. There is no warrant of Scripture or of reason for calling the Bible itself the word of God. The Bible says that Jesus is the word, and that the word of the Lord came to Samuel, Nathan, Jeremiah, Ezekiel, John the son of Zacharias in the wilderness. It then proceeds to tell us what the word was. The record of the word which came to these and other men is authoritative and valid for all time, and the prophet who delivers the word to his own age must master the word of past ages. But the travail of these great spirits cannot discharge you from a like travail if you are to see the King lifted up in beauty, if you are to hear His voice in intimate revelation and command. The word which came to David or Isaiah, great, noble, and ultimate as it remains, is not a living word for the prophet of to-day unless it is born again in the hidden parts of his own soul. Paul's third heaven ecstasy lifts no later prophet thither. It only inspires and beckons. With clean hands and bowed head and utter pliancy of will, with consecration which harbors no reservations, he must pass into the secret place and present a garnished emptiness to the fulness of the Divine Spirit. Once behind the veil, enveloped by the Infinite Presence, he "will not count his company" or think of precedent or critic or peril. And coming out to report his vision and proclaim his message, what can Isaiah say or Paul or Calvin? And he will speak with an authority which no man can gainsay or resist. Difficult as it is, we may forgive bad grammar and rhetoric in the prophet, narrow range of intellectual interest, poor voice, or shabby appearance. The unpardonable sin for him is to stand before men and women with no word of God throbbing for utterance, with no light for their perplexed minds, no balm for their bruised hearts.

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You see, gentlemen, we are hungry for assurance and refreshing. Our eyes are holden by material interests; we want them opened to the heavenly vision. Darkness and storm envelop us; we want light and shelter, the light of authority, the comfort of understanding and sympathy. I know you are handicapped by an imperious tradition. I remember that Christianity travelled west with Paul. It crossed the Aegean from Asia, its home, to Europe, its problem. The Western mind, unlike the Eastern, makes demand for an intellectual account of the religious experience. The divine message is haled before the bar of reason and asked to justify itself there. And so one hundred and fifty years had not passed when Christianity became a philosophy in addition to being a new way of living, where Christ left it. You are heirs of this tradition of rationalism, and you too fall to apologetics, draw analogies and philosophize, erect a logical system, and garner the mental toil of the Christian centuries in a creed. Creeds have historic and perhaps other values. But I know the Apostles' creed is longer than their Lord's, and it follows that the Shorter Catechism is not short enough. The New Hampshire Confession confesses too much. The Thirty-nine Articles are thirty-eight too many. The creed of Christ has one article: Love God and people. That is enough for me.

Let me insist upon the radical discrimination between the religious experience on the one hand and such intellectual accounts of it on the other. And so we think of the preacher as a prophet with a message to the heart, a task for the hand, a vision for the venture of the imagination, an authoritative revelation out of the warmth of his own experience,—a prophet, not a metaphysician buttressing up a body of abstractions with a cold dialectic. Frankly, John Doe and I are not greatly interested in your metaphysics. We don't understand its terms and are always asking what's the difference. The fact that Archbishop Anselm and Abelard debated their theories of the atonement is no reason we should fight one another over the same ground today.

I remember Abelard thought the Archbishop's wrinkles more remarkable than his learning. Accordingly, we rejoice that our Lord gave us an example to be followed, not an abstraction to be understood.

There are, indeed, some complacent Christians demanding what they call "the pure Gospel," a harmless mixture of theory and sentiment, which appoints them no task, which cracks no whip of conscience over their aimless lives. Others live in an elaborate house of cards erected on the slight foundation of an enigmatical book's enigmatical allusion to a period of a thousand years, and take no part in making the will of God prevail in human intercourse or arresting social wrongs. Let things wax worse and worse, let social injustice go unrebuked, let wars and rumors of wars continue their irrational havoc of treasure and life. Worse must decline to worst before Christ comes to destroy in cataclysm what He found Himself unable to regenerate by the Gospel. Yet others would snatch brands from the burning, save as many as may be saved out of a doomed world, with never a thought of putting out the fire, of saving the world, which Jesus said was the field of His endeavor.

And some preachers acquiesce, do they not? I have heard of a North Carolina pastor who said to a prophet of God, "I believe every word you say, but you know we pastors have to follow our people." Such leaders are coach-dogs, following in front. I am afraid the high calling does not ring clearly in these prudent ears, afraid they haven't seen lately the King lifted up in beauty and sovereignty. Is the hero stuff oozed all out of the prophet? Let him come again in penitence and resolution to the secret place—penitence and resolution, for I tell you God will have no words with poltroons. A fresh experience of love and absolute commitment will recover him his high calling and secure him in a commanding leadership. No substitute for experience. Sir William Turner was called to paint a storm at sea. He had himself lashed to the mast of a sailing vessel.

He barely survived the storm, but there is only one picture of the power and frenzy of the sea. Lacordaire had himself lashed to a cross in a crypt of Notre Dame the hour before he rose in the pulpit upstairs to preach on the crucifixion of Jesus. The stony walls of the Cathedral have been weeping ever since for very pity.

We now turn to look at the world which the man of God confronts to-day. We agree at once that things are not all different. Today is only yesterday with its eyes opened. We see more things far and near. Science has created a new heaven and a new earth. The heavens are enormously expanded, grown now to be a fine sphere six billion light-years in diameter and composed of millions of galaxies like our own and trillions of stellar units many times brighter and more massive than our sun. Expanded, but still as mysterious as it was to Galileo and the star-gazers of Babylon. The "fretful midge" on which we live and suffer is enormously contracted. The gigantic machinery of communication and transportation makes the world a neighborhood, multiplies our contacts, and deepens our interdependence out to the fringes of humanity. Last week a man completed the circuit round the globe of 25,000 miles in ten and a half days. Winston is in instant communication with Calcutta, and the folly of Japan affects the tax rate in North Carolina. Here is opportunity for co-operation, but for conflict as well.

Such changes have resulted from the applications of modern science. It is well to remember that they are changes in the externals, the machinery, of life, not so much yet in life itself, whose fundamental features, interests, and needs remain the same. For one I decline to be embarrassed by the complexities of the new order. I unify them in a common subjection. They are my servants. I decline to be frightened out of my inner securities and commitments by the clatter of apparatus.

The industrial revolution is another result of the applications of modern science. Details need not be cited. It is a

commonplace of observation. It is sufficient to say in general that the instruments of production at half capacity can produce more than the country needs; but it must be added to our shame that people die of starvation in sight of plenty. The existence of poverty in the United States today is a public dishonor. The instruments of destruction can reduce to dust in a moment the accumulations of centuries. And we the people who make them go to bed every night trembling for fear the thunders of war wake us up before morning. We ourselves have made no corresponding development. We can't manage the machines we make. Geniuses in mere things, imbeciles in morals.

Another feature of our world today need not surprise us, the dominance of the economic standard and motive. Things, processes, and actions are judged by possible financial returns. If liquor makes revenue, debauch your citizens to get it. If the law safeguarding marriage loses the State money, rescind it. If the Pure Food and Drug law needs revision at the expense of fraudulent manufacturers, for the the protection of the people, why, the people be damned, save the infant industry! Have we not given to wealth the keys to all the palaces of distinction and all the reservoirs of power? We speak of the House of Astor, the House of Vanderbilt, the House of Mellon, setting up a sort of nobility of pelf as against the English nobility of blood and the French nobility of culture.

A more important change affecting profoundly our intellectual life came with the doctrine of evolution. The imaginative conception of the sum of things has been recast. Practically all of our higher disciplines are new in approach and method, as witness the new astronomy, the new psychology, the new history, the new—I think I have heard of the new—theology. And of course, the new attitude is woven into the texture of every expression of the intellectual life of the time.

A few good and true people are left who are unable to accept the doctrine. They think it hostile to religion. And

they are not comforted by hearing that evolution is the Divine method of creation, that you do not dispense with the Divine Agency when you discover how it operates. And it must be admitted that some minor voices speaking, they say, in the name of science, assert with extravagant emphasis that all the gods are dead along with the great God Pan. They tell us that witches and fairies have taken flight before the light of science, and with them the myths of religion also. This new materialism you meet on the street and everywhere in current literature. The intelligentsia smile at the preacher and hand him down patronizingly a bit of advice, "Go study a little science and find another job."

Permit me to allude to one other detail in this sketch of the world today. I refer to the international standard of morality. Here are irresponsible dictatorships in Europe, France and England lately outraging their professed high moral standards in international relations, primitive ferocity resurgent in Spain, organized crime in America with world-wide ramifications, economic rapacity exploiting the poor, the fever of nationalism mounting to delirium everywhere so that treaties no longer guarantee peace, the stupid waste of militarism spending in one peace year ten billion dollars preparing for war, flinging all experience to the winds,—it is enough to cloud the widest heaven faith ever stretched. Has the God whom the ancient prophet pictured moving in the affairs of men dropped His task for other interests, or turned malevolent? Can we answer when scoffers deride us saying, "Where is now thy God?"

There's your world, gentlemen, the field of your adventure. Confront it frankly with open eyes. What do you think of it? What do you propose? Will you back off and say, as so many say, "You can't change human nature"? Might as well let the poor devils who were born of the wrong parents or in the wrong place eke out quickly in inevitable misery their useless lives, the less help the more quickly. Let the ghastly little hells where landlords fatten and humanity rots at the roots fester on from community to

community. Let the silly dominant race destroy its treasures and itself with refinement of efficiency. Maybe some fine type of Polynesian will do better. Let big business grow bigger with its hobnails in the neck of labor and its grip on the throat of government. Let the whole grand mass of pride and folly and sin and hate and sorrow go careering down the ringing grooves of fate to ultimate oblivion. Possibly the cleansed earth will smile again to welcome a more promising adventure.

I think you will rather say, "Here is something too precious to be lost. If the Lord and protagonist of life who rescued me from a fate worse than oblivion, the hell of lost ideals,—if He thought it too precious to be lost, I think so." Man is the crown and justification of the long creative process. The moral and spiritual faculties of man, at length admitted to a place in nature as real as the organs of digestion, top off man, so that man so gifted is the unique and most excellent item in the illimitable spaces of "this mysterious universe." The whole thing seems to have been made to get him. Now, it happens that we know what these high powers report more certainly than we know what the senses report. What the senses report constitutes the field and harvest of the scientist. What the moral and spiritual faculties report is precisely the sphere of the prophet. And we have seen that what's wrong with the world is here, just here. We are self-centered and selfish, and selfishness is the greatest of sins because it is the mother of all. The only way to expunge it from the human heart is to establish the reign of love there. It follows that love is the medicine for the sick world. The word of Jesus above all others, central and characteristic is this, that love of God and neighbor is the summation of the Divine requirement. He does not abrogate the ten words of Moses, but guarantees their fulfilment. For love is the fulfilling of the law. Love worketh no ill to a neighbor, confers benefits on an enemy.

Dare you confront the world today with this word of prophecy? Press its application in practical life, in the

home, the school, the newspaper, in business, in politics and legislation, in government and diplomacy, and you are likely to hear from it, not in acquiescence but resentment. The authority of the family may be in hands of its meanest member, and he will tell you to mind your own business, as though that sort of thing were not your business. Warn the newspaper and the movie against spreading a layer of filth over the whole of life and poisoning the fountains of the national life. They will answer, "The people demand it, and we must let them have it." Tell the business man his profit system is obnoxious to the law of Christ and must be replaced by co-operation, as Mr. Filene of Boston lately said. He will reply, "You are an impractical dreamer. Better attend to your business with the souls of men; get them ready for the next world and safely out of this one. Go eat the bread of safety in Judah; prophesy no more in Israel." They will tell you corporations have no souls and by inference are not amenable to the individual standard. But corporations are composed of men and they do not escape the human obligation by their association. If the corporation misleads, the men agree to lie. Similarly, a sin does not change its hue by being national. Politicians lie and steal and slander, and explain that all is fair in politics. You venture to allude to the universality of the Divine law, and straightway you observe an attack of solicitude for the sanctity of your calling and are advised not to mix religion and politics.

Now, such responses will sober your confidence, if they do not alarm you. What do they indicate? The hopelessness and defeat of the Christian program? No, not that, but the need to press it. The bugle does not sound retreat, but a charge. These responses show our great business of evangelism is unfinished, possibly poorly done. Maybe, we have not recognized its urgency. Maybe we have been too much occupied with things incidental, out on the periphery, or hardly related; with what is likely to happen on the other side Jordan, rather than what is actually happening in the wilderness this side. Have we been flabbergasted and

the nerve of our enthusiasm cut by the precious pride and posing of the minor scientists, whom we ought to ignore, and have we failed as yet to hear the great scientists, those on the frontiers of discovery, who declare almost unanimously that there are spheres of reality to which their method and apparatus are not appropriate, who think materialism folly, and feel that the beauty of the universe suggests an Infinite Artist, its order an Infinite Intelligence, and its invisible ministries an Infinite Friend?

Have we presented the Christian life as a surrender of all that interests us, all that delights us, and made the impression that Jesus is a kill-joy, imposing limitations and impossible burdens? How could we forget that He came, as He said, to give life and to give it in abundance, to enlarge its volume and enchance its quality. For He is the center and circumference of our interest and obligation and hope. And if we can see Him as He is and lift Him up before hungry eyes in His beauty and radiance, He will draw all men unto Himself. And transformed men will transform the society which they constitute. The men we pick to do our public business, local, national, international, picked not to govern us but to serve us, will drop the double standard of morality and be ruled by the single law of love in public action as in private life. So will the kingdom we long for come and the will of God be done wherever the sun looks down on human folly and frailty and sin.

As to opposition, that will stir you to capacity, it will add the tang and fascination of adventure to routine. I never understood why men suffered the pains and privations involved in pushing through perils to reach the North Pole—what would they have when they found it?—I never understood until I reflected that they were responding to the challenge which Nature flung down to their skill and endurance. She cried, "Come on, if you dare. I will grind your iron ships to powder in my jaws of continental ice. I will stab you through and through with my frost daggers. I will starve you on my wide blue barren wastes." And

heroism answers with expedition following expedition into the darkness and cold. And in your nobler adventure to save the world of men I hear you say to yourself,—

Soul, rule thyself. On passion, deed, desire,
Lay thou the laws of thy deliberate will.
Stand at thy chosen post, faith's sentinel,
Though hell's lost legions ring thee round with fire.

The Integrity of the Scriptures in Historical Details.

Opening Address Southern Baptist Theological Seminary

Professor James McKee Adams

(concluded from october issue)

II. The Mosaic Age.

It is known, of course, that the critical eye has looked over into the period of Moses as one of the most inviting fields of speculation and one of the most vulnerable from the standpoint of Biblical accuracy and integrity. It was obvious that the whole arrangement of the Biblical narratives presented a jumble of chronological difficulties which could never be unravelled. One might add that the disorder and confusion attributed to the Biblical narratives were primarily the results of rejecting the Biblical statements, on the one hand; and of thus creating problems where the Bible story on its own count was consistent. Are we to accept the Biblical accounts of Moses and the epochal events of the Mosaic age as historical and reliable, or do they represent for us the *wholesale manufacturing* of national traditions from the standpoint of some spokesman who was first of all a propagandist? It is comforting to read in this connection the following admission which should bring a certain amount of assurance to all lovers of the Bible: "It is impossible to deny either the fact of the Exodus or the historicity of Moses. An event which stamped itself so deeply on the consciousness of the people as to control all of its later thinking, to ratify its religion, and to dictate its theory of history, can by no possibility have been a mere invention."[1] Or to refresh our minds with the double assurance left by the late Professor T. Eric Peet: "That an exodus occurred need not for a moment be doubted. It has already been pointed out that the whole incident of the

[1] Robinson, **History of Israel**, Vol. I, p. 70.

sojourn in Egypt is bound up so closely with the revelation of Jehovah that it is hardly likely to be a pure invention. If, then, some of the ancestors of the later Israelites were once in Egypt they must at some moment have come out of it, and therefore there must have been an exodus."[2] On the whole we are rather inclined to think that the learned professor admitted nothing that would seriously damage his reputation. Of course these records are true. "Deeply embedded in the historical narratives of the Old Testament is found the account of four centuries of humiliating bondage visited upon the sons of Jacob in the land of the Pharaohs. Inseparably connected with these records is the memory of a great deliverance at the Red Sea,—an event unparalleled in the experiences of any other people,—which was followed by a series of miraculous interventions to preserve the Hebrews through a period of forty years of wilderness wandering, and, finally, to conduct them into the land of Canaan. The whole story, including serfdom and liberation, is told with the utmost simplicity. There is not the slightest effort to exaggerate divine interposition nor to embellish it with unnecessary occurrence. Nor, on the other hand, is there any disposition to remove the stigma of an humble lot which found the Hebrew people sorely oppressed and crying out in anguish of heart for deliverance. It is reasonable to suppose that no people ever manufactured stories of a national beginning on this order. Furthermore, it is obvious that the satisfaction and inspiration derived from the recital of these traditions pertained solely to the memories of an outstretched arm working in wondrous ways in behalf of the seed of Abraham, Isaac and Jacob."[3] The simple question remains: Are these records true? Can we accept with confidence the historical statements regarding the servitude of Israel in Egypt, the miraculous deliverance from the power of the Pharaohs, and the conquest of the land promised to the Patriarchs?

[2] Peet, **Egypt and the Old Testament,** p. 106.
[3] Adams, **Biblical Backgrounds,** p. 115.

Apart from Abraham's enforced visit to Egypt in the days of the famine referred to in Genesis XII: 10, there is no record of Hebrew-Egyptian relations until the period of Jacob and Joseph. That there were to be the most intimate relations after Abraham's days is clearly foreshadowed in the following: "Know of a surety that thy seed shall be sojourners in a land that is not theirs, and they shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterwards shall they come out with great substance."[4] If it be objected that Egypt is not definitely named in this passage as the place of Israel's serfdom, it will be agreed that all subsequent writers understood the statement as applying to Egypt as the house of bondage and to Egypt alone. But the point of emphasis here is not the *place* of serfdom but the *period of time involved.* In making his defence before the Jewish Sanhedrin, about 33 A.D., Stephen uses practically the same phraseology employed in the Genesis passage and mentions definitely a period of four hundred years.[5] But more emphatic is the chronological note in Exodus XII:40, in which the period of bondage is given as four hundred and thirty years: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."[6] It is known, of course, that the LXX rendering of Exodus XII:40, supported also by the Samaritan Pentateuch, adds, "the sojourning of the children of Israel and their fathers, who dwelt in Egypt *and* in Canaan, was four hundred and thirty years."

If we were to assume the correctness of this interpolation, we would be compelled to reject not only the repeated statements of the Hebrew Biblical text regarding the sojourn, but run counter to the whole course of recent archaeological evidences which obviously support it. In other words, the acceptance of the LXX rendering would necessitate placing Abraham's date about 1650—exactly 400

[4] Genesis XV. 13-14. [5] Acts VII. 6.
[6] Exodus VII. 40-41.

years after Hammurabi—, the descent of Jacob and his sons into Egypt about 1435 (actually ten years later than the Exodus from Egypt, according to Biblical statements), and the whole of the Mosaic period from about 1275-1150 B. C., i. e., during the reigns of Rameses II, Merneptah, and Rameses III, IV, and V. Indeed, the case is worse than that because it involves the whole of the period of wilderness wandering, conquests in Transjordania and Canaan, the settlement of the tribes, the era of the Judges and the reigns of Saul and David and four years of the reign of Solomon—all of which must be reduced to a period of 249 years. The Biblical reckoning gives for this period exactly 480 years. In the light of recent developments the accuracy of the Biblical reckoning is strongly supported and critical opinion accepts it as having a factual basis. We may hold with confidence, therefore, that the intent of the Biblical writers demands a period of 400 or 430 years for the sojourn of Israel in the land of Egypt. It is obvious, of course, that if we can determine either when it *began* or when it *ended,* we will thereby be able to reconstruct an orderly system of chronological developments in full keeping with the Biblical narratives and the known history of the Hebrew people from Abraham to Moses, from Moses to David, and from David to the return from Babylon.

Fortunately, we are in possession of a considerable body of Biblical testimony regarding both the beginning and the ending of the sojourn in Egypt. In view of the fact that we are chiefly concerned with the integrity of the Scriptures in historical details, let us turn first of all to this testimony. Immediately we are confronted with the one clear statement in Biblical tradition regarding the date of the Exodus, as follows: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he began to build the house of Jehovah."[7] "This tradition,

[7] I Kings VI. 1.

it is true, has been generally assigned by the critics to a late source and treated with mistrust, as the round figure of 480 years is found not to agree with the summary of details recorded in the received text of the Book of Judges. None the less it will be found on re-examination in fresh light to be based exclusively on the oldest sources, while the elements of disagreement will be seen to have been introduced by the later insertions."[8] "Now we can date Solomon's reign very accurately, for the battle of Qarqar, at which Ahab was present in alliance with Hadad-idri of Damascus, the Benhadad of I Kings 20:33, as related by the Assyrian account of it, can be fixed astronomically to 854 B.C.[9] This alliance seems to have been made in Ahab's twenty-first year, and, by reckoning backward over a period the documentary sources for which are in part at least contemporary and should therefore be worthy of considerable credit, we get 970 B.C., for Solomon's accession, and 966 for the building of the temple. Adding 480 to this we obtain 1446 B.C., for the traditional date of the exodus."[10] It should be pointed out that in the quotation just given from Professor Peet's *Egypt and the Old Testament,* the reference to 1446 as the traditional date of the exodus is from the standpoint of Hebrew tradition and not the usually designated traditional and conservative school of present-day critics whose views of the exodus are in reality unscriptural and anti-traditional. Now, without going into the minutiae of argument, we may accept the statement in I Kings VI:1 as a credible historical notice referring to comparatively recent times, concerning whose genuineness and accuracy there is no justifiable question. Still, if it is an authoritative statement it must be in agreement with other periods of Israel's historical development for which we have Biblical statements also, namely, the interim between the commanding figures of Abraham and Moses, on the one hand, and the period of the Judges which stretched from the Conquest to

[8] Garstang, **"The Foundations of Bible History,** p. 55.
[9] **Cambridge Ancient History,** p. 160.
[10] Peet, **Egypt and the Old Testament,** p. 111f.

the installation of Saul as the first king in Israel. In regard to the period lying between Abraham and Moses there is admittedly a problem raised by Paul's statement in Galatians when comparing the Abrahamic and Mosaic covenants, as follows: "Now this I say: a covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect."[11] There is clearly no difficulty regarding the date when the Mosaic covenant was made, for if the Exodus occurred in 1446, then the establishment of the law and the founding of the nation at Sinai must be synchronous. But to whom is this covenant of faith to be referred? to Abraham only or to Isaac and Jacob, also? Restricting this covenant to Abraham we must be prepared to accept a late date for the patriarch, i.e., about 1876 B.C., which is two centuries after Hammurabi, and in addition, to restrict the bondage in Egypt to a period of 215 years which is specifically refuted by the Scriptures. If, on the other hand, we are justified in interpreting the covenant as successively renewed in the case of Isaac and of Jacob,—particularly in the case of Jacob whose paternal relation to the twelve tribes of Israel was not only determinative in covenant relations, but whose descent into Egypt actually marked the beginning of the 430 years of sojourn in a strange land,—if we are justified in this interpretation, then there is no insoluble difficulty involved; the passage perfectly harmonizes with the exodus date given in I Kings VI:1. It is significant that the Psalmist stresses the successive nature of God's covenant with Abraham in this definite manner: "which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant."[12] Now on Biblical reckoning we can determine Jacob's descent into Egypt with his sons about the year 1876 B.C.; four hundred and thirty years after that date brings us to 1446, the the date of the Exodus and the Mosaic covenant at Mt. Sinai.

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[11] Galatians III:17.
[12] Psalm CV. 9-10.

In the second place, how does I Kings VI:1 compare with other Biblical statements regarding the period extending from the Hebrew conquests in Canaan to the crowning of Saul as king of Israel, or, more exactly, with the so-called period of the Judges? Happily, the Bible does not leave us here to rambling conjecture to determine the duration of this period; the records are complete and consistent. There are two passages that are pertinently related to our inquiry and to these we turn for brief examination. In the first passage, Acts XIII:19-20, Paul gives us a definite statement regarding the period that followed immediately in the wake of Joshua's conquest in Canaan: "And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years; and after these things he gave them judges until Samuel the prophet."[13] It will be recalled that the rendering of this passage in the Textus Receptus and the King James English Version requires that the 450 year period of the Judges shall follow immediately on the conquest and settlement in Canaan. This construction of the text is not permitted by the oldest manuscripts ABC etc., though the change in phraseology by a later scribe indicates that he was confronted with a problem of Old Testament history. That he was familiar with I Kings VI:1 seems clear. Even now all of the difficulties of this passage are not removed, but it certainly was not the design of Paul nor of the writer in Acts to apply this period of 450 years to any particular interval *preceding* Joshua's conquest of Canaan. It is suggested that "the four hundred and fifty years runs therefore from the birth of Isaac to the actual conquest of Canaan and does not cover the period of the Judges." Now on the basis of I Kings VI:1, if the Exodus occurred about 1446, the actual conquest of Canaan must then be placed at least 60 years later, probably more. In that event the birth of Isaac would have to be placed about 1800 B.C., which, on the Scriptural reckoning, is exactly 200 years too late. If, therefore, we have the correct text,

[13] Acts XIII. 19-20.

it is obvious that our problem remains unsolved. Whether it is insoluble or not, the future will reveal. If the passage means that after God destroyed the seven nations in the land of Canaan, he gave Israel their land for an inheritance for about four hundred and fifty years, and that after this conquest the Judges ruled until Samuel the prophet, that would fit in perfectly with I Kings VI:1, thus allowing sufficient time for the conquest of Canaan and the 40 years of wandering in the wilderness.

The second passage bearing on the era of the Judges is found in the Book of Judges XI:25-26, where Jephthah reproaches the Ammonites for their unprovoked attacks on the children of Israel: "And now art thou any better than Balak the son of Zippor, King of Moab? did he even strive against Israel, or did he ever fight against them, while Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that are along the coasts of the Arnon, three hundred years? Why therefore did ye not recover them within that time?" Now here is a statement of great significance but it has been rejected by certain critics "who ascribe the words 'three hundred years' to the post exilic priestly hand, though the body of the text belongs to the early source *E*. The words are admittedly an insertion, being ungrammatical in the Hebrew text; but the reason usually given for their rejection is itself fallacious.[14] It is based on the assumption that the figure 300 was mistakenly obtained by adding together the preceding chronological data in the Book of Judges, down to but not including the Ammonite oppression, which happen to amount to 301 years. But it is clearly stated that the 300 years is to be reckoned from the sojourn in Heshbon, and therefore must include the period of Joshua's leadership and that of the Elders."[15] If one will take the trouble to divest himself of any preconceived notion as to what the Biblical narratives *must* say and commence to weigh the evidence which they actually give, the results will be aston-

[14] Burney, **Judges**, p. 304.
[15] Garstang, **The Foundations of Bible History**, p. 59.

ishing. Even the period of the Judges with its tangled mass of chronological difficulties will begin to stand out as a definite era in the history of Israel and will appear in duration of time approximately as the Scriptures define it. The difficulty here, and in several other places just as pronounced, is that we have started with a mistaken view of Israel's arrival in Canaan, i.e., about 1190 B. C., and being unable to disregard the monumental evidences of Solomon's accession and reign in 970 B.C., we have been compelled to press within the short period between the two events all of the mass of scriptural detail. It is clear that the undertaking was doomed to failure but meanwhile we have continually whittled down the period of the Judges until only a fragment of about 150 years is left. Now we are not defending the proposition that the reign of every judge was an independent rulership, absolutely detached from the rule of every other judge—for it is clear that in two cases at least we have concurrent reigns—but we are defending the proposition that we have had no critical or moral right to mutilate this historical period until it is only the barest skeleton. Jephthah's statement is literally correct and on the surface of the narrative in Judges his assertion can be mathematically proved. Furthermore, remembering the probability of concurrent reigns and the unknown period of the Conquest, the chronological notice here given is in almost uncanny agreement with I Kings VI:1, i. e., the 480 years from Solomon to the Exodus from Egypt.

Finally, in the preceding discussion of the Patriarchal and Mosaic eras we have been concerned chiefly with the presentation of Biblical statements regarding several historical events in the course of Israel's development, and of showing their credibility in relation to the Bible as a whole. We have seen that the Biblical narratives, regarded in the proper light, are remarkably consistent and worthy of our confidence. Indeed, to quote from one of our foremost scholars: "The close study of these narratives, as they stand now, has always left in my mind a deep impression of the

accuracy of circumstantial detail, or local colouring, found in them; and this is strengthened by the light that is gradually being thrown on them by archaeological discoveries."[16] "The setting in which they are placed, the frame in which they are exhibited, belongs, I think, undoubtedly, in very many at least of the incidents recorded, to the exact period to which they profess to belong. The original narrators were undeniably careful and accurate in their historical setting. That a modern critic, who knows the problem both from the linguistic and archaeological sides, should say we have been accustomed to treat the narratives of the Patriarchal Age with altogether too much disdain, is significant, not only of the goal to which purely linguistic criticism leads us, but of the check that archaeology is putting upon one-sided criticism."[17] What, then, does archaeology have to say regarding the Biblical date of the exodus as recorded in I Kings VI:1? and, in close connection with this, the narratives of the Conquest in Canaan?

We now enter a field of Biblical research that is positively charged with romance and revelation. The astounding recoveries during the past few years have been of the highest significance for Bible study and have definitely created a new spirit and a new approach in Biblical investigation and interpretation. No one can tell what the future will disclose but at present we may have the assurance that we are at last on the right road. This confidence means probably a little bit more than students of our generation can realize; for, where we are amply provided with suitable material on which to ground a sane defence of Bible integrity, the fathers of an earlier generation stood almost helpless in the face of a powerful onslaught of destructive criticism. In all probability some of the views which they held seemed rather naive to the opposition but we have witnessed monuments being erected for the prophets whom they stoned. But some of the identifications and views put forward in early years are rather puzzling. For example,

[16] Duncan, **The Accuracy of the Old Testament**, p. ix.
[17] **Ibid.**, p. ixf.

who knows why we ever pounced on Rameses II to dub him with the everlasting stigma "the Pharaoh of the Oppression?" From what we now know of that powerful monarch he could very easily have been spared this additional notoriety! No doubt we found him in that descriptive passage in Exodus 1:11 where it is said, "And they built for Pharaoh the store-cities, Pithom and Rameses," but really his name is not given nor the dynasty to which he belonged. Then through the widely acclaimed excavations of Naville at Tell el-Mashkuta and Petrie at Tell el-Ratabeh, we thought that we had found the very cities which the Israelites had built! Furthermore, through isolated bits of supposed evidence here and there we tightened our hold on Rameses so that even today his supercilious mummy "still frowns over claw-like hands in most of our 'Bible illustrations' " as the oppressor relegated forever to the company of Nero and Herod the Great! Having determined the Pharaoh of the Oppression, the dubious title "Pharaoh of the Exodus" naturally fell to Merneptah, his son, though there was not the slightest evidence for attributing to him that distinction. The view persisted, however, and we are told that "as late as 1909 Merneptah's mummified heart was sent to the Royal College of Surgeons to see if it was really 'hardened'."[18] "As a matter of fact, Dr. Shattock reported that it was—from a disease called atheroma."[19] Accordingly, having fixed Merneptah as the monarch who let the children of Israel go, the Exodus could not be placed either earlier or later than his reign, hence 1220 B. C. became the accepted date. It will be remembered, of course, that according to this view the chronological data given in the Bible have to be entirely rejected. Happily, however, we do not have to resort to this extreme for, thanks to this same Merneptah or to his publicity agent, we now have a slab of stone, recovered by Petrie at Karnak, on which the following information is recorded:

[18] Caiger, **Bible and Spade,** p. 112.
[19] Caiger, **Bible and Spade,** p. 112.

"Devastated is Tehennu
The Hittite land is pacified;
Plundered is Canaan with every evil;
Carried off is Ascalon;
Seized upon is Gezer;
Yenoam is made a thing of naught;
Israel is desolated, her seed is not;
Palestine has become a defenceless widow for Egypt;
Every one that is turbulent is bound by King Merneptah,
Giving life like the sun every day."

It is of interest to note that this is the only place on any Egyptian monument that the name of Israel is found, but it is enough; for with one flourish of the chisel the court historian removes the Exodus crown from Pharaoh Merneptah to pass it back to its rightful owner. For it is as plain as a pike-staff that Israel was already a settled people in the land of Canaan at the very time the alleged Exodus was taking place. Many ingenious theories were quickly advanced to explain the Merneptah inscription but the most charitable view that we can hold concerning these theories is that the more they explained the more needful it was to explain their explanations, seeing that the Scriptures were further violated and carelessly handled.

But once again the buried past lifts up the torch for enlightened understanding. Through the lowly medium of a peasant woman at Et Tell in the land of Egypt the scholarly world has been provided with the archives of the Egyptian Foreign Office during the period of 1400 B. C.—1360 B. C. The recovered correspondence, consisting of more than 400 baked clay tablets written in the Babylonian cuneiform language, was recognized as very important even from the beginning, but subsequently to stand forth as invaluable and indispensable. It is now generally acknowledged that, for the first time, we have in these Amarna tablets the Canaanite version of the Hebrew invasion under Joshua, the corresponding Hebrew account appearing

in the historical narratives of the Old Testament. "This contemporaneous account of the settlement of the Habiru in Palestine so exactly parallels the Old Testament account of the Israelite conquest of Jericho and the invasion of the highlands of Ephraim under Joshua that the two manifestly must have reference to the same episode."[20] Here, then, the conquering Hebrews come, gradually over-running Canaan north and south, desperately opposed by the kings of Jerusalem, Gezer, Lachish, Megiddo, Akko, Shechem, Ascalon, who appeal to their Egyptian over-lord for military aid against the powerful invaders, but in vain. Finally, the noise of battle dies away and the standards of the Hebrews are securely fixed on the ramparts of the great cities of the land promised to Abraham, Isaac and Jacob. The startling thing in this connection is the fact that if this whole movement, according to the Amarna tablets, had been scheduled on the basis of I Kings VI:1, the Hebrews would not have been delayed five minutes in their arrival in the Land of Promise.

But this is not the end of the story. Light flashes from the deserted mounds of Canaan. Jericho, Ai, Hazor, Shechem, Lachish, Jerusalem, Bethshemesh, Megiddo, Bethshean and similar strongholds of early Canaan, yielding to the persistence of the excavator and his spade, have given up their secrets of the ages. One illustration must suffice. In the apparently contemporary narratives embedded in the early chapters of Joshua, namely, chapters 6, 7 and 11, we have the record of a series of historical events which are represented as having occurred in the same general period. In this account the destruction of Jericho, Ai and Hazor is not only ascribed to Joshua and the children of Israel as successive events in their conquest of Canaan, but in each case the destruction was attended by a great conflagration. In an effort to secure some more tangible evidence on this point, Professor Garstang undertook preliminary excavations at the three sites. "A month's work at Hazor and

[20] Meek, **Hebrew Origins**, p. 20.

brief soundings on the other sites disclosed in each case the evident traces of destruction at an undetermined date near the middle of the Late Bronze Age, at the close of the fifteenth century B. C. A more complete investigation of the ruined fortification and site of Jericho in the spring of 1930 has contributed archaeological evidence in support of this conclusion."[21] "The fact that the three important cities which Joshua is said to have overwhelmed in the course of his campaigns, and one other subsequently captured, seem on archaeological grounds one and all to have suffered destruction at about the same time, is of itself sufficiently striking to merit consideration; it becomes of first importance when the approximate date, at the close of the fifteenth century, or in round figures 1400 B.C., is found to tally closely with the one clear indication in Biblical tradition. This is embodied in the statement that the Exodus occurred 480 years before Solomon began to build his temple, that is about 1447 B. C., so that the date of Joshua's invasion of Canaan would fall about 1407 B. C."[22] If this is a justifiable conclusion, and I believe that it is, at one glance we see the reign of Solomon occupying its proper place in the history of Israel, the period of the Judges stands out clearly and distinctly, the Exodus occurs when the Bible said it would and did occur, the bondage in Egypt is not shorn of any of its halo or horror, and no disrespect is done to the sacred memories of Abraham, Isaac, and Jacob.

One more statement. Why all of this resume of archaeological evidences, and this marshalling of Scripture on points of historical detail and integrity? You will pardon me if I say, it is solely in the interest of the future success of your ministry and mine. To assign the Scriptures their proper place as the text-book for the preacher is of fundamental importance. A mal-adjustment of the Bible, any suspicion as to its integrity, any lack of confidence in its reliability, means a distorted ministry. We have no right

[21] Garstang, **The Foundations of Bible History**, p. 54.
[22] **Ibid.**, p. 54f.

to preach that which we do not believe; nor do we have any belief that releases us from preaching that which is right. But it must be axiomatic in the Christian ministry, for experience proves it, that no preacher can have a crooked or perverse view of the Word of God and permanently succeed. Here the Word is regarded as authoritative, meriting our confidence and loyalty. We do not profess to know all about it but we seek to re-capture its spirit and to retain its vision and its outlook. We assume that God places no premium on the ignorance of any man and that it is His purpose that each of us shall know all that is possible to be known. But while we take the world for our pulpit, we must take the Word for our power. Let us seek to master it, to discern its meaning, and to divide it rightly for the sake of Him whose we are and whom we serve.

"I ask no dreams, no prophet ecstasies;
No sudden rending of this veil of clay;
No angel visitant, no opening skies;
Oh, take the dimness of my heart away."

Expository.

Isaiah 1:1-20.

Kyle M. Yates

What would Isaiah say if he should come to preach in our church next Sunday? Perhaps that question might be answered by a careful study of one of his best sermons. Though more than 2,650 years of age it comes with peculiar challenge to our own day.

I. The Soliloquy of a Broken-Hearted Father (1:2-4).

It is a touching picture of a disappointed father who has lavished so much love, put forth so much effort, and given birth to such high hopes, only to be awakened by the rude reality. He sees rebellion, filial ingratitude, stupid inconsideration, habitual transgression, estrangement, contempt for God, brutish revolt in those for whom he has done the most. It is a heart-rending complaint of a grieved father. "My people do not know . . . do not consider." There was no knowledge related to that life which was hidden in God. Their apostasy had been threefold: in disposition, in words, and in action. *Nazoru* suggests deliberate estrangement from God. They were now seed of evil-doer (*zera mere'im*). It breaks the heart of the father. People chosen of God, honored by him, kept by him, should be holy.

Pashe'u—"to rebel, transgress, revolt."

Hote'—Participle (active) from verb "to miss the mark, sin, go wrong."

Kevedh 'Awon—"heavy with iniquity," "burdened with guilt."

Mashhithim—Hiphil participle from verb "to act corruptly, to ruin, to spoil."

'Azeva—"to leave, forsake, abandon."

II. A Picture of Present Miseries Arising from Sin (1:5-9).

He goes now into his description of the bitter harvest arising from the seeds that have been sown. The whole body is sick. The poor, unfortunate, wilful prodigal is discovered in the far country in a desperate condition. Disease, wounds, stripes, bruises, undressed hurts cry out for a surgeon. All that man gets for his rebellion and ingratitude is chastisement and punishment. Thus we are allowed a view of the true consequences of revolt. The hostile invasion, the flaming cities, the barren fields, the land deserted, forlorn, defenceless before the cruel advance of the relentless enemy. (*Pesa* is the wound made by tearing flesh. *Haburah* is a swollen stripe or lump. *Makkah* is a fresh bleeding wound.)

But for the amazing grace of God even the little life that still remained would have gone. The One who had loved with such a love and had been sinned against so grievously, had shown his tender affection in keeping them from utter destruction. They are saved for a purpose. Let them listen for God's voice.

Zorn—"to press out, wring out."
Hubbashu—"to bind, bind up, restrain."
Rukkekah—"to soften or mollify with oil."
'Okelim—Active participle for vividness—"They are eating."
Seruphoth—The same use of the participle—"They are burning with fire."

III. Religious Rites and Ceremonies Useless (1:10-15).

The external duties of religion, even though punctiliously performed will fail to counteract the natural effect of their iniquities. Why bring costly and elaborate offerings? Why come to church and wear out the carpets? Why attend every set feast and meet every demand of the ritualist? Why pray at all? God makes it clear to his listening people that such things only serve to insult him. They have made

themselves believe that animal sacrifices, attendance at the temple, and prayer are the full requirements of God. It is left for Isaiah to convince them that such effort on the part of men who are holding on to evil are an absolute insult to God. He says: "My soul hateth." Even prayer causes him to veil his eyes from them. "Your hands are filled with blood." Formality in religion hurts the heart of God. When moral obligations are disregarded the bringing of offerings and prayers will not win the divine approval. Regularity in church attendance is no cloak and no excuse for dishonesty, envy, jealousy, enmity, evil-speaking and oppression. Religion without morality is an opiate for the people.

Sava'ti—"I am sated, satisfied, surfeited."
Haphasti—"to delight in, have pleasure in."
Remos hasra—"trampling my courts."
Sane'ah Naphshi—"My Soul hates."
Latorah—from the verb "to toil or be burdened." "They have become a burdensome load to me."
Nile'thi Neso'—"I am weary or exhausted from lifting or carrying."
'A'lim—"to bind or cause to be dumb."
Damim—This word in the plural signifies blood-shed by rude violence.

IV. Some Exhortations (1:16-17).

In eight admonitions Jehovah demands moral reformation and public righteousness. They must remove evil and practice good. They need a moral bath and must take one before they can hope to be acceptable in God's presence. They must abandon evil in God's presence. They must abandon evil and begin exercising justice before they can hope for any acceptance on God's part.

Rahasu—"Wash, cleanse, purge."
Hizzaku—"Be clean, shining, pure."
Hasiru—"Remove, turn aside, cause to depart."
Hidhlu—"Cease, put an end to something."
'Ashru hamos—"Set right the ruthless ones."

V. A Loving Invitation and a Glorious Promise (1:18).

The One who has loved and has been so basely treated now holds out loving hands of welcome to those who will accept pardon and forgiveness and cleansing from his hand. Repentance that puts sin out can not only make forgiveness certain but it can guarantee cleansing from the vilest sins. Love comes. It breaks through. It reveals a lover who can forgive, make clean, turn scarlet into snowy white, crimson into the lustrous purity of the unstained fleeces of sheep.

Weniwwakehah—"And let us reason together" or "set one another right."
Kashshanim—"Scarlet"—(Literally the dried bodies of female insects that yield coloring matter).
Kattola'—"worm" or "scarlet stuff."

VI. The Eternal Alternative (1:20).

In closing Isaiah brings clearly before his hearers the necessity of choice and the important place of the volitional element in dealing with God. *Willing obedience* secures peace, satisfaction, divine approval. *Refusal, rebellion* will condemn any soul to destruction. *"If ye be willing and obey . . . but if ye refuse and rebel . . . for the mouth of Yahweh has spoken it."*

'Im-to' vu—Verb "to be willing, consent, yield."
Tema'anu—Verb "to refuse."
Umerithem—Verb "to be stubborn, rebellious, disobedient."

Why Are They Baptized for the Dead?

A Study of I Cor. 15:29.

By A. Ben Oliver, Ph.D.

This passage has long been an interest and a challenge to me. That it has its difficulties of interpretation, no one will deny, for it has to its credit more than thirty different interpretations, but it seems only fair to approach the study of it with certain observations that are logical and necessary for a clear understanding of its contents. I would not rush in where scholars fear to tread, nor do I wish to appear dogmatic or to carry by much speaking the point which logic and exegesis do not support, but I do want to set forth what the verse means to me. Therefore, I shall lay down certain fundamental rules to govern the interpretation.

First, it must be interpreted in complete harmony with its context. Unless we follow this axiom, we are very likely to get lost in details. We must not take this verse out of its context, and thus seek its meaning separate and apart. Paul put it here; here it must remain.

Having finished in Chapter fourteen the discussion of gifts and speaking with tongues, Paul immediately sets forth his new topic—"the resurrection"—to which he refers fifteen times in the first twenty-two verses, and to which, throughout the rest of the chapter, he continually returns. Just as Jesus had said (Lu. 24:45-48), Paul is here, as he was from his first Gospel message in Damascus (Acts 9:20-22) to his last written word (2 Tim. 4:17-18), bearing witness to the crowning fruit of the life and ministry of Christ—his resurrection from the dead.

Second, this passage must be interpreted in the light of the events of the time in which Paul wrote. Someone from the household of Chloe (1 Cor. 1:11) had brought word to Paul about the disturbances and the factions in the Corinthian church, and he is in Ephesus (1 Cor. 16:8) in the early spring of A. D. 54 or 55 when he writes. Dr. A. T. Robert-

son[1] says: "Tertullian tells of some heretics who took it to mean baptized in the place of dead people (unsaved) in order to save them." Now the point to remember here is that Tertullian was born more than a hundred years *after* Paul wrote this epistle, and that he is describing chiefly the Marcionites and Cerinthians. Moreover, one must wonder, in view of his own beliefs regarding baptism, as expressed in his treatise "De Baptismate," on what grounds the Carthaginian presbyter could call *anyone* a heretic. During the second and third centuries much heretical teaching and practice developed, but it has never been shown, and is extremely unlikely, if not altogether impossible, that any such heretical custom had grown up around the ordinance of baptism by the year 54 or 55. Consequently, we must not read back into the text the doing of an obscure sect of about 100 years later, nor allow such practices to determine or to influence our interpretation of it.

In the third place, the correct interpretation of this passage must give proper place to the main words in the verse itself. It would be manifestly unjust and illogical to hang the significance of the whole sentence upon some word of minor importance. Our American Standard Version translates it thus: "Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?"

Let us consider the words used here in the Greek: *Ἐπεὶ τί ποιήσουσιν οἱ βαπτίζόμενοι ὑὲπρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;* We have here a classical idiom of the ellipsis with *ἐπεί* which is relatively frequent in the New Testament.[2] In this case it is most probably a protasis of the third class condition that must be supplied. Paul would say, then, "Since, if there were no resurrection—", which is a supposition contrary to fact, as he has been showing, and which has much to do with the interpretation of the rest of this passage.

[1] "Word Pictures," Vol. IV, P. 192f.
[2] Robertson, "Grammar of the Greek New Testament," p. 965.

Our attention is next drawn to τί ποιήσουσιν. Bisping[3] thinks that the use of the third person here (what shall *they* do) is an indirect intimation of disapproval, but he presupposes the existence of a practice that almost certainly did not exist until much later. So Alford[4] errs in the same way when he says, "There is in these words a tacit reprehension of the practice which it is hadly possible altogether to miss." In harmony with what has gone before, it seems clear that this word—ποιήσουσιν—has nothing to do with the interpretation except to relate to the previous verses *these persons* who, if there is no resurrection, are left without any significance to their faith and practice; all is, then, but an empty shell. So Paul wishes to ask, "Since, if there were no resurrection, what will they do (or what will be their purpose—)?

Let us now examine οἱ βαπτιζόμενοι. The article οἱ is used here to point back to those who had been baptized, though Bisping[5] again misses the point when he says that Paul wrote οἱ βαπτιζόμενοι "those who are in the habit of being baptized," not οἱ βαπτισθέντες. The distinction, he maintains, is important as affecting the interpretation. His conclusion, at least, is right. But let us examine another another passage that is parallel in structure. This present passive participle, that partakes of both verb and noun, is very picturesque. In Acts 2:47 we find: ὁ δὲ Κύριος προσετίθει τοὺς σοζωμένους καθ' ἡμέραν ἐπὶ τὸ αὐτό Luke surely does not mean to say "those who are in the habit of being saved," as if a person could be saved again every day of the year. Rather, the idea is "those who were being saved from time to time," that is, each time the Gospel was preached *some* were saved, though not the same ones who had been saved the last time. So here, οἱ βαπτιζόμενοι clearly means "those who were being baptized from time to time," that is, different persons each time. Paul used the third person simply because he was referring to those who, from time to time, were being

[3] Lange, "Commentary on the New Testament," p. 328.
[4] **Ibid.**, p. 328. [5] **Ibid.**, p. 328.

baptized. If he had used the first person, he might have meant that he, himself, was being baptized from time to time, which certainly was not the case. We need not multiply examples in this instance.

What relation does ὑπέρ have to this passage? It has been the source of considerable discussion among many commentators. Those who attach an undue significance to the preposition ὑπέρ are many, and extend from the second century to the present time. Olshausen[6] would read "in behalf of," whereas Luther[7] insists on "over," the real root-meaning of ὑπέρ, though he is wrong here, for there is not a purely local use of ὑπέρ in the New Testament,[8] and besides, it would be reading back into the words of Paul some later heretical practices. Köster and Findlay[9] have it "for the sake of." Each of these meanings is sometimes given to this preposition, as Dr. Robertson shows.[10] With the ablative case its most common idea is "in behalf of," "for one's benefit," which is an outgrowth of the root-idea of "over" in the sense of protection or defense. We find the notion of "instead" in Gal. 3:13, Jo. 11:50, and Phil. 13. Also this idea appears in some papyri (P. Oxy. 275, A. D. 66; and B. U. 664, i/A. D.). In each instance here cited the context requires the meaning given to the preposition. Sometimes the resultant idea is "for the sake of," as in Jo. 11:4, Rom. 15:8, Acts 5:41, and Ph. 1:29. The more general idea, however, is that of "about" or "concerning," where ὑπέρ is encroaching on the province of περί (Cf. 2 Cor. 8:23, 2 Thes. 2:1), Dr. Robertson says,[11] "Perhaps 1 Cor. 15:29 comes in here." Elsewhere, he says,[12] "The Greek expositors took it to be *about* the dead (ὑπέρ in sense of περί as often, as in 2 Cor. 1:6) since baptism is a burial and a resurrection (Rom. 6:2-6)." In the papyri this use is frequent (Cf. P.

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[6] Lange, **op. cit.**, p. 328.
[7] **Ibid.**, p. 328.
[8] Robertson, "Grammar," p. 632.
[9] Lange, **op. cit.**, p. 329.
[10] Robertson, "Grammar," pp. 630ff.
[11] **Ibid.**, p. 632.
[12] "Word Pictures," Vol. IV, p. 192.

Goodspeed 4, ii/B. C.; P. Oxy 37, A. D. 49; and P. Grenf. ii, 67, A. D. 237). So then, Paul is saying, "Since, if there were no resurrection, what will they do (what will be the purpose of those) who are baptized for (as) the dead?"

Who, then, are τῶν νεκρῶν? Some have held that they are Christians who died before they received baptism; others, those upon their death-beds; still others, the martyrs. Lange says,[13] "The article before νεκρῶν, dead, points to definite cases ('for the dead' in question)." What is clear is that we must not make it refer to any persons, events, or time later than 54 or 55 A. D. Paul says elsewhere, using this same figure, οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ (Rom. 6:2), and συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον (6:4) In accord, therefore, with his language here, the expression τῶν νεκρῶν seems to refer to those who are baptized.

But what of καί? Lange says,[14] "καί is intensive, *still, even yet,*" but, since Paul employs it here in such context, it seems more logical to call it argumentative or conclusive, and let him say, "Why, *then* (in that case), are they baptized for them?"

Lastly, the interpretation of this passage must not violate the real significance of the word βαπτίζω. That this verb means "to dip, to immerse, to submerge" every reference in the New Testament will substantiate, and no New Testament scholar who has any regard for his standing will deny. It forms an integral part of the picture which Paul is here seeking to produce. The ordinance, which he uses here as an illustration of his main theme—the resurrection—, is itself symbolical, and portrays the glorious fact that one has died to sin, and is now being buried with Him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so this individual who is obeying Christ's command is to rise to walk in newness of life. The picture, therefore, is complete. Paul means to say, then, "Since, if there were not resurrection, what will

[13] **Op. Cit.**, p. 329.
[14] **Ibid.**, p. 329.

they do (what will be the purpose of those) who are baptized as dead ones, (which in reality they are, for none save those who have died to sin have any right to be baptized?) Why, then, are they baptized (buried) as dead ones to picture a resurrection, if in reality the dead are not raised at all?"

It is not maintained that this is a new interpretation, for it is supported by Chrysostom, the early Greek Fathers, Bloomfield, Barnes, Hammond, Robertson, and many others. That it more nearly agrees with what we know of the author's use of words and figures, that it is more nearly in accord with its context than any of the other interpretations, and that it is simple and clear, ought to commend it. It seems to be the only natural explanation of this passage that to many has seemed so difficult.

The Spiritual Value in Hebrew Psalmody

By Leo Green

Literature reflects life. If one would know a people and the secret of their greatness, he should study their writings. The outstanding attainment of ancient Israel in the literary realm was the religious lyric. Of that achievement the Psalter stands as the chief monument. Among Jews it is commonly called the Tehillim, or "Book of Praises." As such it constitutes the major portion of what we term Hebrew Psalmody. Consisting of a collection of sacred songs composed by many minds of different ages and under varying circumstances, the "Book of Praises" was originally designed for use in connection with the temple-worship at Jerusalem. When the Temple was destroyed, however, and the sacrificial system partially passed, the Psalter remained. The people held to it tenaciously. They reverenced it as the permanent record of their inner life and experience. It mirrored for them the Hebrew heart in all of its intimate relations with the Loving and Eternal God over a period of personal and national vicissitudes. Consequently, they treasured the Tehillim most highly and employed it extensively for prayer and praise both public and private.

This divinely-breathed group of poems was destined, moreover, for a much larger sphere of service. Because of its inherent and intrinsic spiritual worth, the Psalter penetrated to limits unforeseen by those who composed it. As its stream of influence ever widened and deepened, its refreshing waters began to sweep the shores of the nations. The most primitive peoples came to read it with pleasure and recite it with profit. It was not many centuries until the Hebrew Hymn-book of the second Temple, framed in the beginning for local use in Palestine, made for itself a distinct place as the devotional manual of humanity. This is one of the most remarkable phenomena in the chronicles of religion.

Through the years the Psalter has continued to wield an unusual sway over the spirits of men. In speaking of this fact, Dean Stanley says, "There is no one book which has played so large a part in the history of so many souls." Assuredly it was by psalms that Augustine was consoled at his conversion and on his deathbed, that Chrysostom, Athanasius, and Savonarola were cheered in persecution. With the words of a psalm Polycarp, Columba, Hildebrand, Bernard, Francis of Assisi, Huss, Jerome of Prague, Columbus, Henry V, Edward VI, Xavier, and Melancthon breathed their last. Locke, in his latter days, asked a friend to read aloud to him from the Psalms, and it was while in rapt attention to their words that the stroke of death fell upon him.

How are we to account for such mystic power? Perhaps we may find at least a partial answer to our question in a statement from Gladstone: "All the wonders of Greek civilization heaped together are less marvelous than is the simple Book of Psalms . . . it embodies the history of the human soul in relation to its Maker." Indeed, Hebrew Psalmody contains "the whole music" of the heart of man touched by the hand of God, "with all the tones that whisper and swell for every hope and fear, every joy and pang, every form of strength and languor, of disquietude and rest." It is a mirror in which is clearly reflected the complete drama of the inward man. Its primary emphasis is upon the reality and beauty of the soul-life under whatever circumstance. For that reason it has made its appeal from generation to generation, and embodies much of spiritual worth for us today.

One of the marked characteristics of the inner life of the soul as portrayed in Psalmody is quiet meditation. In one after another of its graphic poems we listen reverently to the solemn soliloquoy of the author with himself or with God. The subject of his musing may be the starry expanse above—"The heavens declare the glory of God, and the firmament shows his handiwork;" or it may be the beauties of nature—"O Jehovah, how manifold are thy works! . . .

The earth is full of thy riches . . . Yonder is the sea, great and wide." Occasionally he contemplates the past mercies of the Holy One of Israel—"I remember the days of old; I meditate on all thy works;" or, perchance, the surpassing excellence of divine revelation—"O how I love thy law! It is my meditation all the day . . . Thy word is a lamp unto my feet, and a light unto my path." It is interesting to note that the Psalmist regards the night as the special season for silence and solitude. In the stillness of its shadows he reviews the deeds of the day, pours out his heart in penitence, and communes with the Eternal. Sometimes, however, he rises at dawn to think and pray—"My voice shalt thou hear betimes, O Jehovah; early in the morning will I direct my prayer unto thee, and will look up." In Psalm 57 the singer, while yet it is dark, before the faint streaks of grey have appeared in the eastern sky, cries aloud, "Awake, my glory, awake, lyre and harp; I will awake the dawn."

In connection with this singularly striking figure we are reminded of those saintly souls in the past who habitually arose before the break of day to be alone with God. Men of spiritual power, they! One cannot but wish that there were more of such men today. We of the twentieth century are living in an age of hurry and excitement. We are besieged on every hand by a terrific unrest. The world is too much with us. As a result we too frequently skim the surface. We measure our progress by the miles we cover and not by the depths we sound. There is great need for us to step aside from the rushing throng betimes to think, to pray, to have a rendezvous with the Most High. Charles Kingsley wisely wrote: "It is the bustle . . . of modern life which causes shallow thought, unstable purpose, and wasted energy in too many who would be wiser, stronger, and happier, if they would devote time to silence and meditation, if they would commune with their own heart in their chamber, and be still." In the midst of many activities, therefore, with all the multitudinous trifles which will tend like dust to choke our souls, let us deliberately fence off

certain secluded hours daily for a tryst with God. If we do so, we shall elude the peril of scattering our energies and efforts over a multiplicity of relatively unimportant tasks. We shall not be superficial and earthly, but there will be a certain heavenly air about our spirits, not a false piety, but a fine fragrance that will make people know that we have been in the "King's Gardens." Our speech will be impressive; our words, flaming; and men will be moved! We shall have peace and power, if the fine art of quiet, prayerful meditation, so conspicuous in the Psalter, occupies a large place in our schedules.

Another distinguishing feature in Hebrew Psalmody, as relates to the inner life, and, consequently, of spiritual value for us, is a deep consciousness of God and of oneness in fellowship with him. Nowhere else in the sacred Scriptures, save in the life and teaching of our Lord and Saviour Jesus Christ, do we find set forth such a vivid sense of the reality of God, the same intense spirit of devotion to him, and so clear a recognition of the comradeship of the human soul with its divine Master and Friend. All of nature is ransacked for metaphors to express the thought, "Jehovah IS. He LIVES, and I am His!"

At the center of the Psalmist's universe God stands,—eternal, omnipotent, holy. "Before the mountains were brought forth, or ever the earth and the world were made, Thou art God from everlasting, and world without end." Yet, though infinitely wise and powerful, this same God is always accessible, ever near, ready to hear the story of the broken heart. In him the soul, amid the vastness and catastrophes of the world, has a refuge, an anchor that holds, a guide, and companion in the way. Because he has such a conception, the singer can say, even when the storms are raging, "Jehovah is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside still waters. He restoreth my soul; he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I

will fear no evil; for thou art with me." A perfect picture of peace and contentment in the consciousness of the reality and nearness of the Great Shepherd!

There is value for us just here. How often we approach our work from a low level, from the common angle, with the ordinary point of view! We fail to come with a sense of the heavenly, with a quiet feeling of confidence, and a proper conception of proportions and values. If we become saturated with a vivid consciousness of God, however, and of our oneness with him, if we move ever as in his holy presence, looking to him for our strength, things will change. We will see life and its duties "from above" and not "from beneath." We will be God-guided and God possessed men with a mission!

In paging through Psalmody one is struck by the note of exultant gladness which prevails throughout. "Praise Jehovah," "Rejoice in Jehovah," "Sing merrily," "Take the psalm, bring hither the tabret, the merry harp, with the lute"—these are characteristic expressions. Listen further to the following: "Serve the Lord Jehovah with gladness, and come before his presence with a song;" "O clap your hands together, all ye people, O sing unto God with a song;" "Let the righteous be glad, and rejoice before God, let them also be merry and joyful." This strain of passionate jubilance runs like a merrily singing brook through the entire Psalter. Especially is it prominent in the Hallel, the Pilgrim Psalms, and the Final Five. It often expresses itself in praise and thanksgiving. The gradually swelling music comes to a climax in the 150th, in which everything that has breath is called upon to praise God.

Yes, the Psalms laugh, they shout, they scream for joy! It is a joy, pure and undefiled, resulting from the friendship of the soul with the Divine. In an era of discordant discontent and pessimism we have need of just such a note of exultant gladness in our religion. The sweet virtue of cheerfulness is becoming rare among us. Life, in many cases, has grown old, stale, unexciting. Too much brooding over

current conditions has eaten into our spiritual make-up. As a result we have no deep inward happiness. Much of our joy has gone, and with it much of our power. We need a new song that we might pass it on. As someone has said, "We can never win the world by our wails, nor by prating about what is wrong with it." We must get a glad freshness into our religious experience. This will come as a result of much time spent in prayerful meditation and in daily fellowship with God. If we stay in the secret place with him, behind the Veil in the Holy of Holies, if we move ever as in his presence, considering the marvelous works of his hands, our hearts will be as radiant as the morning sun; our lives, as winsome as a day in June. Then will come the new song. This inner music will flow forth in notes of unselfish service upon a world that is sadly out of tune. Men will hear, will be strangely drawn by it, will inquire the secret, and will be led to him whom to know aright is Life Eternal. Therefore, let us, in the fulness and buoyance of the joy so characteristic of Hebrew Psalmody, travel life's road with a cheerful godliness, serving the Lord "with gladness and singleness of heart."

Facing Pastoral Problems.

Editor, Professor Gaines S. Dobbins

The Minister Learning from the Psychiatrist.

By the Editor

Someone has remarked that a noun is known by the company it keeps. Psychology, psycho-analysis, psychiatry, have had many unfortunate associations, and have long been under suspicion of earnest and thoughtful, even though not always very well informed, Christians. Many of the earlier psychologists, instead of explaining the phenomena of religious experience, undertook to explain religion away. So-called Freudian practitioners—better designated malpractitioners—laid hold on the revolutionary investigations and hypotheses of Sigmund Freud and imposed upon a gullible public the quackery of "psycho-analysis" that brought this methodology into wide disrepute. Nomadic quacks, lecturing in hotel ballrooms and even in churches, proposed to make available the magic of "psychiatry" for the achievement of health, happiness, and success, and reaped a financial harvest from the vending of their "secrets of vim, vigor, and vitality." Christian Science, New Thought, Unity, Spiritualism, "Father Divine" cults, and other vagaries too numerous to mention, have claimed their devotees by the millions, and are still successfully offering their substitutes for Christianity with remarkable success. Is it any wonder that thoughtful Christian people, especially ministers who have observed the devastating consequences of these psychologically based cults, should look with suspicion on anything that seems to have this association, whether in fact or by implication?

1. The Increasing Demand for Scientific Thought

Within recent years the demand for accurate, scientific knowledge concerning psychic and mental phenomena has brought to this field of investigation some of the most brilliant minds of both the educational and the medical world. Gradually a body of facts has been accumulated, and these facts subjected to critical analysis and interpretation. From this study has emerged the new medical specialty, now generally known as psychiatry. Shorn of its mysteries and of its charlatanism, psychiatry has come to take its place alongside the orthodox therapies and is rapidly winning its way to the head of the list of modern medical specialties. So intricate and difficult of mastery are its techniques that requirements for practice, established by the American Medical Association, constitute full graduation from a recognized medical college, a year of internship in a general hospital, two years of internship in a mental hospital, and a year of specialization.

Recently an epoch-making textbook has appeared, *The Theory and Practice of Psychiatry,* by William S. Sadler, M.D. Dr. Sadler is chief psychiatrist and director of the Chicago Institute of Research and Diagnosis; consulting psychiatrist to Columbus Hospital; fellow of the American Psychiatric Association; member of the American Psychopathological Association; formerly professor at the Post-Graduate Medical School of Chicago; fellow of the American Medical Association; fellow of the American Association for the Advancement of Science. He is an author of note, having written many books along the line of his special interest. Dr. Sadler designates this voluminous text of more than 1,200 pages, "A psychiatric textbook for neuropsychiatric specialists and general practitioners of medicine, and reference handbook for psychologists, sociologists, pastors, and other professional readers." It is interesting and significant that Dr. Sadler should have included *pastors* in the list for whom his book is intended. The vol-

ume is published by the C. V. Mosby Company, St. Louis, and is priced at $10.00.

The materials of this scientific work indicate the high level which has been reached in meeting the demand for scientific knowledge concerning the mental life, its abnormalities and disorders, and tested procedures in dealing with difficulties and diseases that inhere in the mind rather than in the body. The opening chapter is an intensely interesting historical introduction, in which the story is traced of the development of psychiatry from its ancient beginnings to the present. One is made to realize the almost inconceivable ignorance of the human race, throughout the centuries, of the meaning of mental disease and the necessity for its scientific treatment. The reader is made to feel afresh the significance of Christ's work in healing the demon-possessed and deranged, and to feel the obligation which his concern and example have laid upon his followers to provide healing and loving protection for all those who have broken down in the inner mental life and are as really sick people as those suffering from organic disease.

2. Techniques for the Study of Personality Problems

We are now fully assured that mind is more than brain, that personality is more than the reaction of the nervous system to its environment. Of course Dr. Sadler does not enter into the debated questions of speculative philosophy, but as a practical man of science he assumes the transcendence of mind, or soul, or personality, or selfhood. His description of mental mechanisms is based on the best laboratory knowledge obtainable, but he immediately goes past these mechanisms to the vastly more important facts of personality and its supremacy over the body. With clarity and balance he deals with the unconscious and the subconscious, and then gives a wonderfully clear and sane interpretation of the significance of dreams. In language that the layman, with some understanding of psychological

terminology, can readily understand, Dr. Sadler describes the techniques which have been found most valuable in the diagnosis of mental and personality disorders. His chapter on "Symptomatology" is peculiarly clear and illuminating. Even more valuable is his description of the technique of the examination of a mental patient. This chapter is followed by a singularly lucid and helpful classification of personality disturbances, functional disorders, and mental diseases.

The minister will be especially intrigued with the procedures indicated for the examination of an individual who has developed psychopathic symptoms. He will be struck with the exhaustive care with which the psychiatrist learns all possible relevant facts—the patient's family history, his personal history, the history of his present illness, facts brought out by a general observation of the patient, further facts developed from a physical examination of the patient. Then comes the heart of the matter—the neurological examination, the mental examination, the preliminary survey to discover psychoneuroses, the preliminary psychic-analysis inquiry, the use of special psychologic and emotional tests. At almost every point the minister sees parallel lines of investigation by means of which to secure needed information concerning his parishioners whom he must know if he is to give them the help which they need. What would take place in the outlook and service of the average minister if he should set about knowing the members of his church—especially those who are displaying moral and spiritual abnormalities—with something of the thoroughness with which the psychiatrist investigates his patients?

3. When the Mental Life Goes Wrong

Until recently the generally accepted theory of physicians was that the mental life went wrong because of organic disturbance. Insanity was looked upon almost wholly as the concomitant of some physical disorder—especially

diseases of the nervous system. Of course it was recognized that psychic strain might be a complicating factor, but when the mind "cracked up," the explanation was almost always in terms of an organic breakdown of some description. Of course this remains one of the chief explanations of mental disturbance, but Dr. Sadler joins the growing number of scientific men who begin with the concept of personality, and who trace physical breakdown to mental disturbances rather than the opposite way around.

It is exceedingly significant to note that Dr. Sadler begins the second section of his book with a series of discussions of "personality problems." His answer to the question, "What is personality?" is gratifying to the Christian believer. He follows the usual classification of the component elements of personality as physique, intellect, temperament, ethical disposition, moral reaction to society; and then unhesitatingly adds a sixth—religious experience. He declares that, as a scientific observer, he cannot "accept the psycho-analytic explanation that religion is merely a phenomenon of regression to infantile attitudes as the result of the individual's failure to grapple with material reality situations." His conclusion is that "*religious experience becomes the master stimulus* to the enhancement of those inhibitions which we recognize as the backbone of character; at the same time it is the source of the creation within the personality of the master motive for living, both in time and in eternity." He states his "conclusion of the whole matter" as follows: "*Personality,* then, as I conceive it, represents the sum-total of a self-conscious reflective individual as he acts in the presence of his fellows, and as he is variously appraised by them, and consists in the more or less harmonious integration of certain essential components; namely, physique, intellect, temperament, disposition, and character, all of which are, or may be, still further co-ordinated and unified under the influence of a superimposed spiritual endowment."

With this bond of understanding, the Christian minister may proceed with considerable confidence to follow Dr.

Sadler in his classifications of personality; in his discussion of the way in which personality is unified; and in his descriptions of maladjustments of personality. A new world of possibility dawns upon the vision of the minister as he watches the skilled psychiatrist at work seeking to adjust maladjusted personalities to the complex demands of modern life to the end that life may be lived happily and fruitfully. Enormous advantage will accrue to the minister in his better understanding of the influences that shape and misshape personality in infancy, in early childhood, in preadolescence and adolescence, in family relationships, and in adult life. What excuse has any alert and conscientious pastor for depriving himself of such knowledge as is here and elsewhere made available, without which he will use the tools of guesswork when he might have the tools of science?

4. The Science of Mental Therapy

A pastor can scarcely spend a half-day visiting his people without running into serious problems that may properly be classified as psychotic. Some of these difficulties take the form of *neuroses;* some are more definitely *psychoses.* How distinguish between them? Dr. Sadler devotes himself first to the neuroses, which he lists as the psychasthenic states, the phobia states, the inadequacy states, the compulsion states, the inhibition states, the mild depression states, the neurasthenic states, the fatigue neuroses, anxiety neuroses, the sexual neuroses, occupational neuroses, hypochondria, the hysterias, partial dissociations, complete dissociations, and allied functional nervous disorders. The reading of these several descriptions will enable the pastor almost immediately to identify the troubles of a large group of his parishioners. The neuroses, as may at once be observed, have a more physical basis and manifestation than the psychoses. With the onset of a psychosis insanity makes its definite threat. Dr. Sadler, after having described the psychoses as a class, describes in detail emotional types of psychoses, involution melancholia, schizophrenic reac-

tion types, paranoic reaction types, defective reaction types, toxic reaction types, organic reaction types. Here again the reading of these vivid descriptions, with the characteristic marks of distinction, will place the minister in position at once to see the danger that is approaching or that has overtaken some of those under his responsibility who should immediately have the scientific care of the best equipped medical man available.

The section on psychotherapeutics is intended primarily for the accredited practitioner. The minister should read it with care, not that he may venture into this delicate and difficult domain with inexpert and unskilled fumbling, but for the light that is thrown on the new methodology in dealing with cases that have reached the psychopathic stage. In this way he will come to a new understanding of the task of the mental physician, to a new appreciation of the gravity of mental illness, and to a new recognition of the elements of hopefulness that have come into the situation through the scientific work of the skilled and intelligent psychiatrist. Instead of standing helplessly by, the minister with this background of knowledge will be able to advise wisely and assist sympathetically in the handling of cases where wreckage may be saved by reason of early and adequate treatment. The principles that apply in the treatment of cases that demand the care of a physician are readily seen to apply in helping average people to maintain sanity who otherwise might lose their balance, particularly in the management of fear, in remotivation, in the use of the principles of sublimation and substitution, in rest and relaxation, in play and recreation, in the formation of right habits of self-control. The minister will enter with new zest into the activities program of his church when he sees, through the eyes of the psychiatrist, the intensely practical values that will almost certainly accrue to those who participate in them wholeheartedly. No one with this viewpoint can ever again look upon the wholesome activities of the church organizations as having little or no religious value.

5. Religion and Mental Health

It would be absurd to urge religion merely as a means of attaining and maintaining health, either physical or mental. When the religion of Jesus Christ begins to be thought of as a means toward selfish ends it ceases to be the Christian religion. But there is no harm in looking back over religious experience and observing its value for the full-rounded welfare of the religious believer and worker. Dr. Sadler points out the health-giving forces of social service and companionship, and the stabilizing influences of happy social adaptation within one's group. He frankly confesses, however, that socialization is not adequate. The most characteristic thing about the human being is his social nature; and the most important thing about man's social nature is his capacity for and need of God. Why should the scientific mind seek to evade this obvious truth? Perhaps because it has in the past been so identified with speculation, theological debate, and intolerance. Dr. Sadler cuts through all these encrustments and goes to the heart of the matter—that man is by nature incurably religious, and that there can be no complete adjustment to life that leaves religion out. There comes a sense of great refreshment to the reverent Christian thinker to find in this comprehensive textbook a section devoted to "Religious Therapy." Listen to this: "The majority of people liberally feed their bodies, and many make generous provision for their mental nourishment; but the vast majority leave the soul to starve, paying very little attention to their spiritual nutrition; and as a result the spiritual nature is so weakened that it is unable to exercise that restraining influence over the mind which would enable it to surmount its difficulties and maintain an atmosphere above conflict and despondency." Continuing further he says: "Of all the phases of the 'reading cure' which have been attended with surprising results, I must mention first the therapeutic study of the Bible." There then follows a section of suggested Bible readings which this eminent phy-

sician has found to be "medicine for the mind" above anything else that could be prescribed. These are the words, not of a preacher but of a medical man of high standing: "Religion, in the past, before it began to go out of fashion as one of the techniques of living, supplied much of the ministry which has been attempted by modern psychiatry, particularly by the psycho-analysts, in that it afforded help in such matters as conflicts, life problems, vocations, and social adjustments. It should ever be remembered that parents, teachers,and pastors are in a better position than the psychotherapists to carry forward a program of re-education, since they can deal with the patient as a member of a social group . . . Until physicians, as a profession, are able and willing to blaze the way for the advance of psychiatric teaching and practice, we should certainly be very sparing of our criticism of those well-meaning ministers who have had the courage to move out along these new lines. Let us be exceedingly charitable toward the blunders they may make until we, ourselves (as physicians) are prepared to direct them in more successful and scientific methods of work."

Dr. Sadler deals frankly with what he calls "the liabilities of religion." Under the head of liabilities he classifies religions of fear, overemphasis on the guilt feeling, making religion a means of escape from reality, misguided "divine healing," religious excitement in manic-depressive states, group confession, intolerance, superstition, fanaticism, excessive subjectivity, such cults as the "Emmanuel Movement," and religion as a stimulant to and a cover for sex indulgences. Over against these liabilities he enumerates and elaborates the assets of religion. Not all ministers will agree with Dr. Sadler's Christian philosophy nor with the implication of his underlying theology; but we can all doubtless be grateful to him for his characterization of the Christian religion as furnishing master motivation, a supreme goal: "Religion more than any other discipline, when it has freed itself from the fetters of fear, can contribute im-

measurably to the program of helping our neurotic patients acquire a master motive for living. Whatever goals of life ambition, human loyalties, and idealism may supply, religion of the highest sort can give its devotees a goal which transcends all others, one that is supreme, cosmic, and even infinite in its appeal." Dr. Sadler does not evade the supreme concern of Christianity—salvation: "But religion serves still another purpose that is altogether super-psychiatric: It not only can, if freed from fear, function in all these ways as an asset to psychiatric practice, but it also provides an ideal and higher purpose in human living in that it both affords help in meeting the difficulties of time and dares to promise eternal salvation from those handicaps of time and habiliments of space which are otherwise inescapable." He quotes in agreement the words of Dorsey: "Through the powerful influences of faith, hope, and love the psychiatrist or teacher can accomplish wonders in the treatment of the person. Without these three potent ingredients his medicine is unprofitably flat."

Continuing his discussion of "Religious Therapy" Dr. Sadler says: "I regard prayer as a master mind cure, and personal religious experience as the highest and truest form of psychotherapy. There can be no question that the religion of Jesus, when properly understood and truly experienced, possesses power both to prevent and cure numerous mental maladies, moral difficulties, and personality disorders. It must be evident that fear and doubt are disease-producing, while faith and hope are health-giving; and in my opinion the highest possibilities of faith and the greatest power of hope are expressed in the sublime beliefs of religious experience. The teachings of Christ are the greatest known destroyers of doubt and despair.

"No one can appreciate so fully as a doctor the amazingly large percentage of human disease and suffering which is directly treaceable to worry, fear, conflict, immorality, dissipation, and ignorance—to unwholesome thinking and unclean living. The sincere acceptance of the principles and

teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once wipe out more than one-half the difficulties, diseases, and sorrows of the human race. In other words, more than one-half of the present affliction of mankind could be prevented by the tremendous prophylactic power of actually living up to the personal and practical spirit of the real teachings of Christ.

"The teachings of Jesus applied to our modern civilization—understandingly applied, not merely nominally accepted—would so purify, uplift, and vitalize us that the race would immediately stand out as a new order of beings, possessing superior mental power and increased moral force. Irrespective of the future rewards of religion, laying aside all discussion of future life, *it would pay any man or woman to live the Christ-life just for the mental and moral rewards it affords here in this present world.* Some day man may awake to the fact that the teachings of Christ are potent and powerful in preventing and curing disease. Some day our boasted scientific development, as regards mental and moral improvement, may indeed catch up with the teachings of this Man of Galilee."

In such statements as these the Christian minister finds the modern medical man of science his ally rather than his enemy or indifferent critic. Of course the intelligent Christian minister knew this all along, but it is immeasurably gratifying to discover that men of science, dealing with the same human nature as that with which the minister must deal, find it increasingly possible to take into partnership their "brother of the cloth" whose specialty is and has been since the day of the Great Physician "the cure of souls."

6. *A Challenging Field for the Minister*

There are serious doubts in the minds of many as to whether or not the modern minister can afford to make preaching his supreme concern, and test the success of his

ministry by the number of those who come to hear him deliver a sermon twice on Sunday. Never was talk quite so cheap as to-day. The radio keeps up an incessant stream of talk during the waking hours of most of us. The newspaper, the magazine, the billboard are constantly speaking to us in voices that range from a whisper to a shriek. To the motion picture has been added speech, so vivid and natural as to make us seem almost in the presence of the speakers. A friend of the writer, on being invited to attend church with him, replied that he could stay at home and listen to a better sermon than if he went to church. This is not to say that preaching has lost its value, but it is to raise the question as to whether or not the deepest needs of a congregation or a community are to be met through preaching apart from personal counselling. When the Christian minister, in the spirit of Christ, and with scientific skill giving effectiveness to his compassion, sets forth to deal with the mental and spiritual problems and difficulties of his people, he finds himself almost without competition. Not only so, but he finds on every hand men and women, boys and girls who are fighting a losing fight with temptation, with fears and obsessions, with anxiety and inadequacy, with guilt and remorse, with failure and disappointment, with weakness and wreckage. Not as a substitute for his pulpit ministry, but as an incomparably valuable adjunct, the minister should seek to make himself a competent counsellor of individuals as well as groups who need more than anything else spiritual guidance in the solution of their everyday problems. The Christian doctor and the Christian minister should ever be allies and friends. It would help much to the achievement of this end if the minister could get his doctor friend to read faithfully the New Testament, and if in turn the doctor friend could get his minister to read such a book as Dr. Sadler's.

Life Factors and Tendencies.

The Managing Editor

The King Goes Pagan.

The world has been set by the ears, and a large part of it set athrill, in recent months by the doings of Edward VIII. In America our news agencies and the press have played the matter up at great and disgraceful lengths, as "the greatest romance of history;" and "the supreme constitutional crisis in the history of the British Empire."

In sober truth this affair has been startling and distressing for the British people and significant for the whole world. For the most part thus far Americans seem to have had only a pathetically superficial insight into the real issues involved, and a distressingly shallow approach to the whole matter. By contrast, the strength, the dignity and the poise of British character have been manifested in this severe test in a way that must command the admiration and the respect, and encourage the hope of those who are deeply concerned for the true human values in these critical times of transition throughout the world, for the cultural, ethical and religious progress of our human race.

Edward revealed the type of his personality and his personal character. It is a pitiable picture as he turns his back on the land of his birth, his family, his home; on the Christian ideals and the ethical standards which have made the British people to stand in the forefront of all the nations of history; and on an opportunity certainly not to be surpassed in all the world. He has chosen to live for himself, and not for his country, his fellowmen. And he has chosen to determine his life on the plan of his human desires and not in the realm of his spiritual powers. He has preferred to be a self-indulgent play-boy rather than a constructing factor in the building of a good world. That same

issue faces all of us men and women, boys and girls, each in his station and relation. That is the essence of paganism: self-centered living "unto the flesh," to employ Paul's phrase.

The effort in America to lionize this pathetic figure, to make him a hero of romantic devotion and to label his affair as the "greatest romance of history" reveals how far we have yet to go to recover from the jazz sentimentalism that has characterized so many in the current era. Edward and the woman chose to ignore the facts and obligations of her existing marriage and her previous matrimonial experience, and all the interests of society involved in their behavior.

Certain influential news interpreters in the United States have vigorously misinterpreted the issues involved in this "crisis." In this they were probably sincere, being themselves incapable of seeing the issues. Much has been made of the claim that the King and Mrs. Simpson were living in an age that has discarded the standards of past generations and were proposing to live and reign by "the new standards" of a new generation; and that they would be supported by the new generation. The "new standards" were not defined. An effort to define them would reveal that what was meant was no standards of social morality or of social ethics. These news commentators must now face the fact that in Great Britain and in all the Commonwealths and Dominions of the vast Empire there are still standards and loyalty to them. For that all who love righteousness and prize ethical integrity may thank God and take courage. It was a crisis for the high ideals of the British people: and they have stood the test. For that the world may give thanks.

The sensational talk in American newspapers of an uprising of the common people in the support of Edward's having his way, and of revolution in case he was thwarted, was worse than silly; it was stupid and vicious. The effort, in England and in America, to interpret the "crisis" as one of conflict between democracy and aristocracy; between the poor and the rich; between an archaic, coercive church and

modern freedom; between outmoded convention and manly independence, all this had in it just that plausible modicum of fact which makes possible the deceiving of shallow minds. And the British mind proved not to be so shallow. It will be all the more reliable and sane when it reflects on its course. And the rest of the world will have sober second thoughts. This will turn out to be a blessing in the clarifying of thought about religion and ethics.

Notwithstanding his self-will and his elevation of his own desires to the position of first place, the King's heritage and manhood were sufficient to cause him to accept the inevitable with dignity, once he was compelled to face it as inevitable. Let no one withhold credit for his finally easing out with as little harm and as much help to his country and people as were left to him. He did all he could to force the Government, his family and his Empire to surrender and support his selfish plans. When they would not, he yielded with a grace all must admire. He tried hard to sacrifice the ideals and the wish of his country and realm to his unconventional and illegal "love." When this was impossible he surrendered crown, and realm, tradition and opportunity, family and responsibility for his "love." With so many factors to endanger his future with an adventurous woman there will be few, if any, who will wish them aught but well.

The royal family, especially the Queen Mother, and Mr. Baldwin, will have the sympathy, the admiration and the gratitude of the millions who seek to deal justly, to love mercy and to walk humbly with their God; who wish to see mankind walk in the ways of uprightness and truth.

Baptists in the Nation's Capitol.

In his work as Chairman of the Rice Centennial Commission Dr. Rufus W. Weaver has been greatly impressed with Rice's vision and conviction concerning the importance of religion in the Nation's Capitol; and with his holy ambition to make Washington the focal center of the conscious unity and of the united contribution of American Baptists to the welfare of the American people and to the proper direction of the Nation's development. During several years residence and study in Washington, Dr. Weaver had developed a growing sense of the importance of "Religion in the Nation's Capitol." As temporary pastor of the First Baptist Church he preached a course of sermons on this topic, which have been published in a volume that ought to have wide reading.

In the distressing partial failure of Rice's plans his vision for Baptists in the heart of the Nation failed. The denomination was not yet ready to express unity—for it really lacked unity—in any center of corporate life and co-operative work. The different activities of the denomination were removed from Washington and established in different cities except the colleges. We have now gone on for a hundred years without arriving at any sense of unity sufficient to compel an instrument of denominational impact on the Nation's life and destiny in any one radiating center.

In every country in Christendom some one city becomes the religious capital of the Nation. In most countries the political capital is also the commercial, the social and the religious capital. In the United States the rapid growth of New York City and its vast superiority in numbers over any other city, and its location with reference to international communication have made it almost inevitably thus far the center of religious influence and organization along with all other major influences. Washington is coming more and more to rival New York in the primacy of importance and

influence. It is inevitable that the Nation's political Capital become also the chief center of all religious influence and activity.

The importance of strong religious institutional direction in Washington has received extensive recognition among some of the religious bodies already. This is notably true of the Catholics, Episcopalians, Northern Methodists and Mormons. Baptists have neglected the Nation's Capital. It was never possible to arouse sufficient denominational concern to build up Columbian College and its nominal successor, George Washington University, which a generation ago passed entirely out of Baptist control. Great difficulty and long delay have been experienced in erecting and paying for the National Baptist Memorial to Roger Williams. Local unity and aggressive co-operation among Baptist churches in Washington have developed slowly. In recent years there has been very gratifying development of Baptist consciousness and responsibility in our Baptists in the Capital. Just now there is a genuine and growing enthusiasm over the acceptance of the Baptist opportunity and responsibility on the part of the Columbia Association. Baptists throughout the country need to be enlisted in a sacred acceptance of our calling to evangelize and Christianize the Nation. The building of a strong Baptist center in Washington should be the rallying point of many and continuous campaigns for proclaiming the Baptist message to the whole people.

Let there be no thought of interfering with the existing Convention organizations and their tasks. They may well and wisely go forward with their great tasks and glorious work, while at the same time they build up a worthy center of united influence in the Nation's Capital. Already some plans are under consideration for bringing about this desired result. There need be no haste, certainly no wasteful hurry; but it is time to begin. It is possible that some suggestions looking toward this end will be forthcoming at the annual Conventions of the denomination this year.

In 1945 Southern Baptists will be celebrating the centenary of our Convention. A worthy history of the Convention ought to be written. That cannot be done except as a phase and development of the history of American Baptists, and in relation to the development of our entire American life. Such a history, and the thinking within the denomination in connection therewith, ought to be prophetic: and another phase of this prophetic direction of our thought must be the spiritual unification of all American Baptists, and expression of that spiritual unity in provision for making it effective in a Baptist message which will influence all the streams of life and thought which flow into and out of the Nation's Capitol. In Washington American Baptists can not only speak most widely and clearly to the entire Nation; from there also they can speak in more impressive and far-reaching voice to the entire world.

Book Reviews

I. THEOLOGICAL AND PHILOSOPHICAL

Highways of Christian Doctrine. By Shirley Jackson Case. Willett, Clark & Co., 201 pages. $2.00. 1936.

Here are five lectures delivered at Harvard by the Dean of the University of Chicago Divinity School. To cover the main course of the development of Christian doctrine through nineteen centuries within the scope of five lectures was no simple or easy task. It called for the most painstaking care in gathering the material, incisive discrimination in the appraisal of the significance of events and views, and a well balanced judgment and clear perspective in the organization and presentation of the most important data. And Dean Case has accomplished all of that to such a high degree that his book will remain for a long time an indispensable help in the study of Christian doctrine.

In the first lecture he traces the early expansion of Christian thinking toward a philosophy, as the principles of Judaism and the thought-forms of Hellenism blended in the interpretation of the Gospel. The earlier problems centered in Christology, only to expand later into the broader range of theology. This might well have been so presented as to embrace the major part of the first millennism of Christian history, but the author has properly chosen to trace the rise of ecclesiasticism in very much the same period. This he sets forth in the second lecture under the heading, The March To Imperialism. We are familiar with the story, but this chapter enables us to see it more clearly as the convergence of certain thought streams that may be traced to some of the early fathers and the rise and spread of Neoplatonism. These paths are followed in the third chapter in a broad tracing of the thousand years following Augus-

tine. Then the fourth lecture leads into the general period of the Reformation, when the concept of authority in religion became the pivot of so much Christian thinking. The fifth and last lecture surveys the modern period, from the rise of the Enlightenment, the spread of modern philosophy under Kant, and the beginning of modern theology under Schleiermacher, on to Barth, Brunner, Heim and others.

It is in this last lecture that objections may be raised, for here the author feels called to come to the aid of Modernism. It was about a year ago that Dr. Fosdick was telling us that it was theologically and spiritually bankrupt and Walter Horton was sounding 'taps' over its remains. But now Dean Case issues this 'reveille' call to resurrection: "Modernism has its limitations, but the only sure cure for its defects is more modernism. Along this way lies liberty and hope for the future of Christian doctrine." (This from the last paragraph of the book.) H. W. TRIBBLE

A Study of Christian Doctrines. By T. P. Stafford, A.M., Th.D., Ph.D., Professor of Christian Doctrines and Evidences in the Kansas City Baptist Theological Seminary. Author of The Origin of Christian Science, A Study of the Holy Spirit and A Study of the Kingdom. 1936. Western Baptist Publishing Company, Kansas City, Mo. 645 pages.

"Innumerable books have been written on the subject of Systematic Theology, why write another?" Professor Stafford answers his own question with frankness and directness. Any teacher is apt to have a growing urge to produce his own textbook. "This work is the result of a persistent urge that refused to be checked." "Fresh and modern expression" is needed even in so "unusually stable" a subject as Systematic Theology.

The author has arrived at simplicity in language, "comprehensive and balanced treatment." The field is large, the book must not be too large. "The work is, therefore, principally a summary. It deals with results rather than

method. The critical process is not prominent. "Consistency and proportion" have been sought, "like the branches of a symmetrical tree." Large indebtedness is acknowledged to the formative influence of the "monumental work" of the late Dr. A. H. Strong, but there has been "little direct use of any authors."

An author could hardly appraise and describe his own work better than Dr. Stafford has done, in a page and a half Preface. Any one will at once see that we have here a pedagogically and structurally fresh statement of our historic conservative doctrines, and that the author shares not at all the recent fear of the term *Systematic Theology,* betrays no consciousness of its current unpopularity.

Nor is there any "accommodation" of the 'traditional' views to the new ways 'new' interpretations of reality and truth. The work is the old theology in a fresh, new, clean dress. "New and fresh, but cut out of the cloth of the old clothing, confidently used as indestructibles and needing no substitution. Even "prophecy" is here *pre*-diction, *fore*-telling of events in the future. The chief reason and function of "miracles" is demonstration of the claims of the one through whom the miracle comes. The ancient reasons, from Origen's time, are given for the abundance of miracles at certain times and for their ceasing. So throughout.

The form and arrangement of the book fit it particularly well for *text-book* study, and make it especially useful for the lay student. Every chapter is carefully analyzed and its logical relations clearly designated. In addition, each chapter is prefaced with a full, symmetrically arranged "synopsis." With a field so vast it would be difficult to avoid a certain dogmatism of statement, even a measure of authoritative finality. This is what many desire. This work combines the 'Biblical' and the 'systematic' methods, each limiting and supporting the other.

Paper, print and binding are all attractive. The "old theology" could hardly have a better presentation.

W. O. Carver

Movements of Thought in the Ninetneeth Century. By George M. Mead. Edited by Merritt H. Moore. The University of Chicago Press. 519 pages. $5.00. 1936.

No one can understand the thought streams of the present generation without studying very carefully their rise and development in the eighteenth and nineteenth centuries. The crises and problems that make the present world order so complex and confused did not pop into the picture over night, nor were they the creation of the World War. Attitudes and ways of thinking that are coming into prominence now were formed and directed by events and thinkers of the century out of which this one was born. To trace these streams of thought we shall have to go back at least as far as Rousseau and the French Revolution. In fact, one should go on back to the Reformation and the Renaissance and thus come on into the so-called Enlightenment. That is just what this book does. It even picks up some of the formative principles that had their race in Christianity or in Greek philosophy, and indicates the course that they have followed down into modern times.

The far-reaching influence of the basal conceptions in the thinking of Rousseau we are not disposed to question, but the weight of that influence upon the thinking of Immanuel Kant, along with the stimulation that came to him from the skeptic David Hume, must be carefully considered if we are to diagnose accurately the thinking of our present day. What a giant was that man Kant! Who understands him thoroughly? We call him the father of modern philosophy, which means that if we are to understand him we must study the streams of thought that converged in him, and the other streams that are to be traced from his. Fitche, Schelling, and Hegel added their contributions to the stream of Romantic idealism. But it was not simply a matter of ideas that were concocted in the fertile minds of great thinkers, but the incubation of those ideas in the minds of the masses, and the consequent birth of new political and social movements, that made the intellectual framework of that cen-

tury. The industrial revolution, Karl Marx and socialism, the consciousness of the self as an individual and as a unit of society and the beginnings of psychology, the spread of the spirit of science and the practical exploitation of its discoveries, the exposition of the philosophy of evolution, all go to make up the complex pattern of the nineteenth century.

The field of study is so great that one is all but discouraged from attempting the study. It was to meet the need of bringing the essential material into the scope of one volume that this book was published. The author was for a long time Professor of Philosophy in the University of Chicago, and the book is made up of notes taken in his class room by his students that have been edited by Professor Moore. But it is not a mere compilation of notes. It has as much smoothness and continuity of style as is needed to make it a good book, and yet it has the stimulating flavor and direct appeal of a class room lecture. A careful study of this volume will give one a comprehensive view of the immediate backgrounds of modern thought, and prepare him for a more careful analysis in further reading.

H. W. Tribble

What We Believe. By William Cooke Boone. The Sunday School Board of The Southern Baptist Convention. 138 pages. 1936. 60 cents.

This book was written by the gifted pastor of The First Baptist Church of Jackson, Tenn., to be used for the doctrinal book seal in the Senior B. T. U. Study Course. It is well planned and executed, written in a pleasing style and easily comprehended language. Dr. Boone has the happy faculty of stating profound truths in simple terms. He has not sacrificed anything essential for brevity and yet he has achieved continuity and unity. He has given us a book that will be widely used with great profit.

H. W. Tribble

A Faith For Today. By Harris Franklin Rall. The Abingdon Press. 284 pages. 1936. $2.00.

"This book is written for men who want a faith by which to live, who wish to hold it intelligently, who want to face honestly all the facts bearing upon the matter, and then with equal honesty ask what such a faith means for life." With this statement Dr. Rall, who is Professor of Systematic Theology in Garrett Biblical Institute, introduces his book to the reader. And it is in that vein that he follows out his discussion to the end. He seeks to face frankly the problems that our age presents to the Christian, problems of science and of religion, and problems of confused moral thinking. His approach is more an analysis of Christian experience on a popular and practical plane than a theological investigation of a supernaturally revealed way of life. For example, with all the nineteen very helpful chapters, there is not one that deals directly with the meaning of Jesus Christ for faith. I think that is a fundamental weakness. But he has not overlooked the significance of Christ, as will be seen in a reading of the chapters on the meaning of salvation. Aside from this criticism Dr. Rall's book will be found to be a valuable help, especially for lay readers who need guidance in examining and buttressing their faith.

H. W. Tribble

Mrs. Eddy Purloins from Hegel. London, 1936. C. A. Watts & Co. X+ 142 pp. 5 Shillings.

I have before me a new book, just published, by Walter M. Haushalter, a minister of Baltimore, Maryland. This thesis is a remarkable find.

It gives an account of a hitherto unpublished manuscript, written by Francis Lieber, a man of distinguished scholarship. He gives a facsimile of it. This document was entrusted by its author to one Hiram Crafts in the year 1866 to be read to a "Kantian Society," or literary group that

studied German philosophy. It was at this time that Mrs. Eddy lived for a year and a half in the home of Hiram Crafts. It is known that she had opportunity to handle this document and that she was acquainted also with two other manuscripts by Lieber that are still in hiding.

This document was in time left by Crafts in the keeping of his neighbor, S. Minot Crane, a Baptist "elder" now about 90 years of age, from whom recently it was obtained. It contains translations of portions of Hegel's books that deal with his religious philosophy and interpretative comments and explanations by Lieber. It contains some 8,000 words. After 70 years it has come to light. It is a remarkable find.

Mr. Haushalter thinks this document contains the central ideas of Mrs. Eddy's religious teachings, that she copied slavishly its thoughts and its words and used it as she pleased, giving no credit to Hegel or Lieber, but on the contrary claiming that she discovered the thing she called Christian Science, in the production of which he affirms that she plagiarized "to an extent seldom equaled in the annals of literature." I think he has made out his case. He publishes the document in full and then gives numerous quotations from Mrs. Eddy's writings that show not only that she was dependent on this document, but that she used as her own whatever she chose to appropriate from it. He shows also that she plagiarized from other sources, that it was in fact a common thing for her to commit literary theft, notwithstanding her hypercritical preachment against it.

I agree with Mr. Haushalter that, since Mrs. Eddy claims originality for her religious ideas, hers is one of the most shameless cases of literary stealing in history.

A number of years ago I published the *Origin of Christian Science*. It was my purpose, as I stated, not to deal with the *immediate source* of Mrs. Eddy's ideas, but to give their first source which I found in Neo-platonism. The extent of the parallels between them is amazing. They include both general and subordinate ideas.. I detected and pointed out a remarkable similarity in hers and Hegel's doc-

trine of a kind of trinity. But I was not sufficiently acquainted with Hegel's philosophy of religion to know how extensive was the identity between them. I was convinced, however, that she was enslaved to some brilliant mind to whom she was indebted for both thoughts and terms, as it is now proved that she was. Through whom did this anti-Christian and pagan religious philosophy, called Neo-platonism, come to Mrs. Eddy? This book by Haushalter furnishes a most certain answer. It is the method of the "deadly parallel," as is mine, and comes short only of a mathematical demonstration.

At one time I believed, notwithstanding Mrs. Eddy's denial, that she got it from P. P. Quimby. But when the Quimby manuscripts were published, I concluded that there was not enough similarity between Quimby's ideas and Mrs. Eddy's for his to constitute a basis for hers. I thought I could see also that he was not mentally capable of such an achievement.

But this discovery of the Lieber document, together with the circumstances connecting Mrs. Eddy with it, explains everything. It explains both the principal thoughts and meanings of the words, *key words,* of Mrs. Eddy. While the sources I studied contained about all the principal thoughts of Christian Science in their *logical relations and detail,* I did not discover any *verbal parallels,* or only doubtful ones. Now both her thoughts and her words are accounted for. *The Mind of Hegel is behind Christian Science.* Neither the mind of Quimby nor the mind of Mrs. Eddy was capable of producing it.

I spent much time and great care in writing my *Origin of Christian Science,* and am greatly gratified that my theory as to it, is thus remarkably confirmed.

I can readily understand how Hegel could adopt the ideas of the Neo-platonists, work them over and produce a system of thought called Hegelianism and be no plagiarist but a great thinker, as he was. But Mrs. Eddy had no such ability. Besides Hegel did not, so far as I know, profess to interpret Christianity.

Neither Hegel nor any one else could follow the Neo-platonists and be a *Christian* thinker.

Jude describes some as being "twice dead" (v. 12). Mrs. Eddy died once. She is dying again or will die in another sense. All too slowly the truth about her and her great deception is coming out. All lies, religious and literary and every other kind, will sooner or later be exposed. "There is nothing covered, that shall not be revealed; and hid that shall not be known" (Matt. 10:26).

A by-product of this debunking of Mrs. Eddy may be the debunking of Hegel. If Christian Science is in the main Hegelianism, then Hegelianism is to a great degree the revamping of Neo-platonism. Mrs. Eddy had no originality as a thinker at all, but was a genius in creating a market for stolen ideas. Hegel was a brilliant thinker, but not an original thinker. One who says that God is *principle* rather than *person* is easily classified as a follower of the Neo-platonists, an imitative and not a creative thinker, as Lieber thought Hegel was. T. F. STAFFORD

The Foundations of Christian Faith. By John A Bain, M. A., D.D. T. & T. Clark, Edinburg, in the United States Charles Scribner's Sons. 1936. 112 pages. $1.75.

The brief Introduction explains that here "Faith is understood to be, not an intellectual assent to a creed or system of doctrine, but trust in God, and Christian Faith trust in Him as revealed in Jesus Chrust. Faith is found to rest on Reason, Feeling, Conscience, the Will and other fundamentals, each of which receives separate treatment."

The treatment is simple, direct, frank, evangelical. It moves in the consciousness of modern thinking but is more expository than apologetic and never polemical. Reason, Feeling, Conscience and the Will are treated each in a separate chapter, in relation to religious experience and security. They are treated with poise and balance and

soundness, save that, as one so often finds, Conscience is identified or confused with reason working in the realm of morals and ethics.

There are ten other chapter topics, which include Experience, Miracles, the Resurrection of Christ (Jesus), the Bible, the Personality of Christ (again it should be Jesus). The treatment of Prophecy is very good but not very profound, failing to get down to the essential nature of Prophecy, but thinking of it as prediction, which is not the primary idea in prophecy.

The chapter on "The Witness of the Spirit" takes the Friends' (Quaker) position and the discussion is not satisfying, chiefly because of limitation.

This wholesome little volume is one for the average Christian, who will be apt to be very grateful for it.

W. O. Carver

Christianity and Personality. By John Wright Buckham. The Round Table Press, New York. 192 pages. $2.00. 1936.

The author of this book is Professor of Christian Theology in the Pacific School of Religion. He has written before on this theme in his volume on Personality and Psychology, as well as in other books, in all of which he has proved himself a helpful guide and teacher. The present work will mean more to those who have read some of his earlier works, and yet it is quite clear and instructive by itself. For one thing, the reader will miss a statement concerning a definition of personality, and yet as he reads on to the end he may have the conviction growing upon him that it is well enough not to try to give a definition. Perhaps that is where we have been getting into difficulty with this great subject, we have been setting forth definitions and then making the concept conform to the definition. But Dr. Buckham has some clear-cut and helpful distinctions, such as his discrimination between individuality and

personality as applied to God. God is not an individual, he says, but a person; he even ventures to suggest that we should think of God not as a person, but as Person. The first chapter gives An Evaluation Of Personality, in the course of which he takes the position that it is essentially supernatural, but not contranatural. Then after a suggestive chapter on Personality in Christianity, he sets forth "the three embodiments of personality—in man, the Ideal Man, and God," in three successive chapters. These he follows with discussions of God As Experience and God As Idea. I did not intend to give the headings of all the chapters (there are eleven), but only to indicate the line of development that his thinking takes. The book is designed to be of practical help to a large reading public, rather than a technical study. Its value lies in its suggestiveness in keeping our thinking clear about common problems, and in pointing the way toward the development of a sane personalistic philosophy. H. W. Tribble

Vicarious Atonement Through Christ. By Professor Louis Berkof. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 184 pages. 1936. $1.50.

A brief survey of chief views of the atoning significance of the death of Jesus Christ that have been advanced through the centuries of Christian history is always a useful tool for a student of Christian doctrine to have in his library. This work by Professor Burkhof, who teaches Dogmatic Theology in Calvin Seminary, is to be commended as a succinct statement of the essential problems involved and as a suggestive analysis of the approaches that have been made to them. He sees that every view of the atonement must be examined from the standpoint of what it conceives to be the supreme need that was met in the death of Jesus. Was that need in the dominion that Satan held over man, as the early patristic views would indicate? Was it in God,

in his righteousness, or honor, or government, as the views of Anselm, Grotius, and the Reformers contend? Or was it in man, as the various 'Moral Influence' theories hold? To answer these questions one must also seek an answer to the parallel question concerning the meaning of sin, as this volume clearly shows. The author's purpose was not simply to review the historic theories, but to champion the position that the death of Jesus Christ was a satisfaction in that it settled the account of man's sin against the righteous wrath of God, and vicarious and penal in that he bore the penalty that the guilt of sin invoked upon man, and that it was limited in the sense that it was for the elect.

The strength and the weakness of this book lies in its brevity. One can get from it in a short period of reading a comprehensive view of the whole doctrine, historically and theologically approached, but the problems that are raised are not treated thoroughly enough to be adequate. However, we should not expect a treatise on the atonement to be at once historical, critical and constructive. That would indeed be expecting too much. As a very brief guide from the Calvinist viewpoint I welcome it and recommend it.

H. W. Tribble

Contemporary English Theology. By Walter Marshall Horton. Harper and Brothers. 186 pages. $2.00. 1936.

Readers of Theism and the Modern Mood, a Psychological Approach to Theology, Theism and the Scientific Spirit, and Realistic Theology will welcome this new volume from the Oberlin professor. He has established a reputation for clear thinking and courageous statement, characteristics that are not to be despised by one who would interpret current theological movements. He says that he 'discovered' England in modern theology recently, which discovery has led him to the conviction that the source of formative influence upon Christian thinking in America is shifting from Germany to England. This was true, he feels, before 1933,

but the present situation in Germany is definitely hastening the completion of the transfer. There is more than enough truth in that diagnosis to justify this book and to commend it to that increasing host of Americans who read books that deal with Christian doctrines.

There are two main problems that must be dealt with in any analysis of present-day Christian thinking in England. One has to do with the struggle between the liberal and conservative viewpoints. Dr. Norton points out that some fifteen or twenty years before our Modernist-Fundamentalist controversy came to a head in this country the same clash passed its crest in England. He is very discerning in his interpretation of the opposing positions among English writers and in pointing out the distinctions between the English and American brands of conservatism and liberalism. Even Unitarianism, as he indicates in his comments on L. P. Jacks, is not the same on both sides of the Atlantic. The other problem concerns the struggle between Roman Catholicism and Protestantism. As is well known, the movement toward Rome in the church of England has not abated in recent years. What is the meaning of it, and how widespread is it? Dr. Horton looks for the answer in books that should be known by students of theology. He knows how to get to the heart of a doctrinal statement and interpret it in the light of broad principles, and that faculty makes him a trustworthy guide in the study of trends in theology. He closes his book with a statement concerning the lessons that American theology can learn from English theology. H. W. Tribble

Our Faith, by Emil Brunner. Translated by John W. Rilling. Charles Scribner's Sons, New York. 153 pages. 1936. $1.75.

In this book Dr. Brunner gives a brief but comprehensive and positive statement of his theological position. Beginning with the question, Is there a God? he goes on to discuss the elementary and fundamental phases of Chris-

tian faith in such simplicity of style and clarity of thought that should reach the mass of Christian readers. There is a minimum of theological terminology and an absence of the involved and circuitous disputation that makes some of the dialectical theology exceedingly difficult reading. In fact, Dr. Brunner employs the direct manner of a teacher instructing a class of one in the introductory lesson in the Christian faith.

Instead of chapters there are thirty-five sections, running in length from four to six pages to a section. And while each is a complete development, all flow together in a continuous stream of interpretation that makes delightful reading. Yet the dialectical flavor of the 'Crisis' theology is not lacking. For example, in the first section, in answer to the question, Is there a God? his reply is, in effect, Yes and No. If that is dialectic, it is not difficult to see what he means by it. His ability to clinch his discussion with illustrations that both throw light upon the point involved and imply a practical application has given extra value to his book. Those who have read his "Theology of Crisis" and "The Word and The World" will welcome "Our Faith," and yet they will find it quite different. It is as a theological treatise half-way between them and "The Mediator," which appeared in English in 1934. All four of these books are of the very first rank importance and value.

For close students of Brunner and Barth this volume has the added importance of indicating some of the growing differences between these two champions of dalectical theology. There are differences between them in the matter of election, or predestination, the conscience and therefore the divine image in man, the distinction between natural and supernatural revelation and therefore the possibility and definition of a natural theology. For readers of German many of these contrasts can be found in clear statement in Brunner's Natur und Gnade, and Barth's Nein! For those whose studying must be done entirely in English a comparison of Brunner's Our Faith with Barth's Credo will bring out the same distinctions. H. W. Tribble

Revelation and God: An Introduction to Christian Doctrine. By W. T. Conner. The Broadman Press, Nashville, Tenn. 354 pages, 1936. $2.50.

Dr. Conner has been Professor of Systematic Theology in The Southwestern Baptist Theological Seminary for something like twenty-six years, and the present book is a part of the rich fruit of his diligent study and teaching throughout that period. Some twelve years ago he published A System of Christian Doctrine, which has had wide use in addition to the service that it has rendered as text in Dr. Conner's classes in Systematic Theology. Now he has set himself the task of revising this earlier book and enlarging it into two volumes, of which Revelation and God is the first. We trust the second will not be long in following. The immediate practical advantage of such revision and enlargement is that it will provide very helpful texts for two types of classes: the advanced group that can go into the subject extensively and thoroughly will find the enlarged edition to be just what is needed, while the group that must be content with a briefer course will find the earlier one-volume work a satisfactory guide.

As the title suggests, Revelation and God is set forth in two sections. Part I deals with the problem of revelation, while Part II presents the doctrine of God. The author exhibits a fine balance of courage and insight. He is not afraid of problems, on the contrary he seems to recognize the necessity and value of frankly facing the difficulties that a rational approach to theology raises, but he also shows that he knows how to get to the core of the matter by a keen discrimination between fact and theory. The student of theology must deal with both facts and theories, or interpretations, but he must cultivate a sense of appraisal in order to discern the necessary relation of truth between them.

Dr. Conner's habits of teaching have led him to cast his material in an organized and progressive form that makes his book useful for class room work, and at the same time

helpful as a guide in private reading. His position is sound and well supported throughout. There is every reason to believe that this enlarged edition of his work will be widely used, and certainly it will be profitably used.

H. W. Tribble

Living Religions and Modern Thought. By Alban G. Widgery. New York. Round Table Press, 1936. 306 pages. Price $2.50.

In a volume which contains the substance of a course of lectures delivered at Bowdoin College, Dr. Alban G. Widgery, Professor of Philosophy at Duke University, proffers another contribution toward the current movement to bring Comparative Religion up to date. With an approach somewhat different from that of previous contributors, he surveys the living religions of the world "not as they are viewed by the uneducated or by the traditionally orthodox but by their advanced thinkers, those who have some scientific method in the study of their religion and a modern philosophical attitude in its estimate and presentation." The approach is, of course, a valid one; but one must recognize at the outset that the area under consideration is thereby circumscribed and the treatment necessarily idealistic; and that the religions as they are now functioning among the masses of men may lie largely outside the field of this study.

The religions considered are Hinduism, Buddhism, Jainism, Sikhism, Confucianism, Shinto, Zoroastrianism, Judaism, Islam, Bahaism, and Christianity. In each case a historical review of the religion is given as a background for discussing the workings of modern thought within it. Disappointment will be felt by some readers that a larger proportion of space was not given to the strictly modern aspects. But those who are not already thoroughly familiar with the historical facts concerning the religions will find the author's summary quite helpful.

In the chapter on Christianity, Professor Widgery shows himself to be "modern" almost to the point of radicalism.

"Modern scholarship," says he, "cannot find sufficient evidence that Jesus made the claim to be the 'Son of God' with the unique metaphysical significance which so-called orthodoxy has contended." "Modern scholarship cannot find any adequate evidence" for the belief in the actual resuscitation of the body of Jesus. Flat statements such as these raise the question, What is "modern scholarship," and who are its recognized spokesmen?

The closing chapter is mildly apologetic. The author seeks to show how religion goes beyond secular and non-religious values, holding the great living religions to be in general agreement in opposition to nationalism and secularism. As for the future, he rules out the universal adoption of any one existing religion, considering the probable way to religious wealth to be along the line of faithful striving of the adherents of each religion to realize the elements of value within their system. H. C. GOERNER

God Transcendent. By Karl Heim. Translated from the Third German Edition by Adgar P. Dickie. Charles Scribner's Sons, New York. 242 pages. $3.50. 1936.

Dr. Heim, Professor of Theology in the University of Tübingen, is recognized around the world as one of the truly great Christian thinkers of our generation. He is one of the dwindling group of interpreters of the Christian message who has managed to stay in Nazi Germany without completely bowing the knee to Baal. He is gratefully remembered in this country by a large group who heard him about two years ago in a series of lectures that later appeared in a volume under the title The Church of Christ And The Problems of The Day. But that is quite a different vein of reading from this book on God. There he was more the preacher interpreting the signs of the times in respect to the church, while here he is the philosopher exploring some of the profoundest reaches of truth. And the average reader will experience real difficulty in follow-

ing in clear apprehension the author's search for a Foundation For A Christian Metaphysic.

His problem is to prove the transcendence of God in a view that grants that the universe is infinite. If the universe is infinite how can we think of God as dwelling beyond it? The answer must re-examine the concept of relations within which finite man knows infinite God in an infinite universe. It is not a spatal relation, for that would tend toward a pantheistic view. It is rather a relation of dimensions within infinite spaces. Those dimensions are indicated in the I-Thou-It formula. What is the relation between 'my objective world' and 'thy objective world'? It is in the answer to that question that Heim works out the view that renders the concept of the transcendence of God intellectually valid. He makes the distinction between the boundary of content and that of dimension between the I and the Thou and the It, which is suggestive of a distinction between a qualitative and a quantitative beyondness of the omnipresent God.

There appears to be a difference between Heim and the Eddington and Jeans group. Eddington says that the universe is finite but unbounded, and that makes the problem of the transcendence of God a much simpler matter. It would seem, however, that whether we begin with Eddington's thought of a finite universe or with Heim's notion of an infinite universe, the conclusion is valid that God transcends the world that man knows. H. W. Tribble

Credo. By Karl Barth. Charles Scribner's Sons, New York. 1936. $3.00.

This is the most significant book by Barth that has been put in English, as judged by the needs of that great multitude who want an introductory view from Barth himself. Hitherto we have had to be content with volumes of sermons and addresses on one hand (The Word of God and The Word of Man 1928, Come Holy Spirit 1932, God's Search

For Man 1935, and God In Action 1936) or the two rather ponderous theological works (Commentary on Romans, and The Doctrine of The Word of God) on the other. In the Credo he follows the Apostles Creed in giving a comprehensive but not two involved statement of his present general position.

If he is less dialectical in this book he is more positively scriptural than in his earlier volumes. He seeks to think from the standpoint of faith in Christ as the Bible witness to Him. There is no revelation of God apart from Him, and there is no witness to the true revelation apart from the Bible as it is proclaimed by the church. Faith is the Holy Spirit's work of grace in the man to whom the Word of God is spoken. It is not the man who believes that determines the faith, but God in whom he believes creates his faith. That is not the testimony of one who theorises objectively about faith, but of one to whom a new realm of life has been opened by Christ. And now every phase of Christian doctrine is to be interpreted in terms of that act of revelation. The omnipotence of God is conceived as His lordship over life and death rather than in terms of an infinite potentiality. It is the omnipotence of God's absolute claim upon the believer's life. So it is also with every other doctrine. The deity of Christ means His lordship, for that is the significance of His Godhead to the faith that confesses. The lecture on the Holy Spirit will be especially welcome, for many have wondered whether Barth's 'in Christ' viewpoint was not too objective. The Spirit makes faith genuinely man's own act.

It is to be regretted that the publishers found it necessary to price this book so high. It has about thirty fewer pages than God's Search For Man and costs one dollar more. But the Credo was translated in England and imported to this country. For some reason unknown to the reviewer that seems to make a difference. In any event, the preacher could make no wiser investment in books just now than to purchase Barth's Credo and Brunner's Our Faith.

H. W. Tribble

II. BIBLICAL, SOCIAL, HOMILETICAL

Vital Peace. By Henry Wickham Steed. Published by the Macmillan Company. Price $2.75.

This is not a defense of pacifism, nor of militarism. It is a book on Peace challenging men of all types of thought to consider seriously and realistically the problems, the possibilities, and the cost of peace. The subtitle is "A Study of Risks." The author has been a prominent newspaper correspondent and editor for many years. During the World War he was a leading publicity figure close to the center of things and able to see what was going on behind the scenes. Since the war he has been a student of peace and of the peace movements of the nations. The result is a definite and challenging conviction concerning the way to world peace.

Every chapter in the book clamors for exposition in a review, but one can only indicate the plan and heart of the discussion as a whole. The early chapters have to do with the arguments of pacifists and war-makers, and a study of the causes of war. "War arises from a conflict between incompatible moralities" . . . "The deepest cause of war is doubt whether civilized peoples are determined to act together against unlawful recourse to violence, and to make their resistance to it overwhelming."

After a brief survey of the history of "approaches to non-war" there follows a critical study of the efforts of the nations to find security since the World War, beginning with the Versailles Conference and including the Kellog-Briand Peace Pact. The interpretation of this latter agreement to outlaw war, together with the arguments against absolute national sovereignty and neutrality based upon it, is remarkably convincing. Here one finds the heart of the book, the statement of the essentials to vital peace, which calls upon the nations to set aside their exclusive national

or racial moralities expressed in the doctrine of sovereignty and accept a self-sacrificing devotion to a higher international morality which will banish the doctrine of neutrality for common action against international criminals in the same way that smaller communities react toward crime in their midst—common action under a common responsibility. In one fine chapter on "The Enemy" and in another on "What Might Have Been" the obstacles to such a peace, including the philosophies of Fascism and Nazism are discussed. The closing chapter is a challenge to "the Adventure of Peace," in which there are risks, but risks not so great as those of war. One finishes the book with a feeling that the way to peace is through (1) a surrender of absolute national sovereignty as a theory of nations, (2) the renunciation of the doctrine of neutrality for international community, (3) an international police protection as in intra-national communities, instead of individualistic defense, and (4) the abolition of conscription, which would become unnecessary. Can Christianity prepare the spirit of men and nations to substitute the risks of peace for the risks of war? J. B. WEATHERSPOON

The Fate of the Family in the Modern World. By Arthur E. Holt. Published by Willett, Clark and Co. Price $2.00.

The Future of Marriage in Western Civilization. By Edward Westermarck. Published by Macmillan. Price $2.50.

The name of Westermarck stands high among sociologists. His work, "The History of Human Marriage" is unsurpassed in the field. And what he says concerning the future of marriage is based upon his study of history. What he himself might wish and what the highest morality might call for, are subordinated to what one may expect in the light of history and present observable trends. Concerning his adventure of prediction he says, "We can predict future occurrences, with some hope of success, only if we may as-

sume that the causes of such occurrences will operate without being checked by other causes," which is not foreign to the prophetic principle of other days.

Since the causes of which he speaks are only discoverable in history masses of historical data are to be found in every chapter of the book, data that are handled in a strictly scientific way. Chapters on "The Meaning and Origin of Marriage" and "The Essentials of Marriage," are followed by illuminating discussions of various attendant phenomena such as sexual maladjustment, adultery, jealousy, differences in ages, interests, culture, attitudes toward children, etc., together with their bearing upon the success and happines of marriage. Other chapters deal with such customs and proposals as trial, compassionate and temporary marraige, concubinage, free love, divorce. One chapter is given to a discussion of the relative strength of monogamy and polygamy, and another to the moral aspects of sexual behavior.

The conclusion that marriage and the family will survive through continuing variations and experiments and corruptions is not arrived at sentimentally. The predictions are far from ideal. A study of the reasons of divorce in the past and present yields the prediction of freer divorce in the future. Another prediction is a general acceptance of the moral indifference of the sexual act. These changes in moral attitudes and customs, however, are not expected to destroy marriage and the family because as deep rooted as their causes are the conjugal and parental sentiments which together with sex are the basis of marriage. Only if these two deep-rooted sentiments are destroyed will the family pass.

The book by Dr. Holt is upon the same subject, and is not unscientific in its spirit, but is from an entirely different point of view and purpose. It might be called a study of Christianity and the family. Dr. Westermarck is a professor of sociology; Dr. Holt is a professor of social ethics. "The Fate of the Family" is divided into four parts: Types of

Families; The Menace of Individualism; Improving the Democratic Family; and The Church and the Family. It is a book to help parents and is of especial value to ministers and social workers who deal constantly with concrete and pressing problems in family relations. Christianity has moral ideals. How can they help family situations? What is the individualism of our day doing in the family circle? What ought to be the attitude of the church to such problems as divorce, and the encroachments of the state upon the relation of parents and children? Such questions as these indicate the direction of this most helpful book. Its purpose is expressed in the closing sentences: "There is a perpetual interaction between the great idea of religion and the great idea of family. If they can join together in a mutual relationship of support and look out upon the rest of society as areas in which these ideas need to be projected, we will have a force making for the regeneration of society.

J. B. WEATHERSPOON

Solving Personal Problems. By Harrison Sacket Elliott and Grace Loucks Elliott. Henry Holt and Company. New York. 321 pages. 1936.

For many years Professor Elliott has conducted a course in Union Theological Seminary under the title, "Dealing with Individuals." The course originated in the desire to help theological students in the field of what was once thought of as "Personal Work." The traditional evangelistic approach was no doubt considered incongruous, however, in the scientific atmosphere of Columbia University and the pragmatic tendencies of Union. More and more Professor Elliott and his associates in the department adopted the psychological viewpoint, and the course became one in personal counseling in which the moral and religious difficulties of individuals were dealt with from the standpoint of the psychiatrist. This "counseling manual"

is the outgrowth of some twenty years of teaching experience and brings to exact and organized statement the principles and techniques evolved in these years of experience.

The authors insist that the material of the book is not a treatise on neuroses or psychoses, nor is it a discussion of lay psychiatry, lay psychoanalysis, or any particular form of professional therapy. The authors wisely recognize that the psychiatrist is a highly specialized physician, and that the minister has no business venturing into this technical field. They find light on the less difficult problems of more or less normal individuals in the work of the professional therapist, and it is easy to see that the treatment throughout has been very greatly influenced by the authors' study of applied psychology.

The book begins with an excellent chapter on "The Relation of Personal and Social Problems," in which recognition is given to the tension and pressures which modern life is developing for nearly all of us. The position is taken that personality abnormalities have become the rule rather than the exception, and that the strain of present-day living takes its toll of every type of individual. The result is that we have on our hands childish as well as mature adults, men and women with warped and dwarfed personalities, persons who feel their inadequacy and are seeking means of evasion of responsibility. Psychologized religion is then brought to bear on the problems and difficulties that are causing such widespread psychic disorders. With almost shocking frankness the authors deal with fear and prejudices, with the relations of children and parents, and with problems of sex and marriage. The most valuable portions of the book are the concluding chapters in which the techniques of counseling are outlined. Description is given of the counsellor and the counseling situation, and various methods of counseling are described and evaluated. The final chapter on "Religion and Counseling" is not very convincing as to the reality of the worth of religion as we usually think of it as an aid to the solution of personal prob-

lems. The reader gets the impression that religion has been so thinned out and "psychologized" as to possess no very great significance, except for the uninitiated and unreflective. However, the book clearly is not intended for the undiscriminating but is rather for the mature student who knows how to distinguish between the things that differ.

G. S. Dobbins

A History of Religion in the Old Testament. By Max Loehr. Charles Scribner's Sons, New York. 192 pages. 1936. $2.00.

Is the religion of the Old Testament a development from a polytheism through a henotheism to a monotheism, or is it a development within a monotheism? The author of this very scholarly treatise proceeds upon the assumption that the former is true, and that therefore an accurate study of the history of Israel must look for social and religious patterns that were wrought out in the mingling of various national life-streams. Thus we have in Genesis a compilation of several documents of saga that picture the rise of the worship of Yahweh in the patriarchal period, from which we may trace the forces that led to the crystalization of these earlier traditions into the national religious thinking of Israel under Moses. Certain words indicate a dynamism (such as the idea that blood is the seat of the soul), while others indicate a polydemonism (such as the figure of Azazel in the 16th chapter of Leviticus), which eventuated in the conviction that God is one. According to the author the term El, which was expanded into the name for God (Elohim) that occurs in the first verse of Genesis and frequently throughout the Old Testament, originally pointed to a demon, or a demonic power. Thus in Jacob's experience "The dream had taught him that this stone was a bethelohim, the dwelling of a demon; the oil was a sacrificial offering to it." Loehr takes the position that El and Baal were synonymous, and therefore the two streams of re-

ligious thought had a common base. The question that always arises in this connection is whether we have a clash with other religious ideas that was the result of a supernatural revelation, or whether we have a natural revelation evolving out of the clash. The conservative view assumes the former, while the liberal assumes that the latter is true. No more carefully wrought presentation of the latter position has been given than this volume by Professor Loehr, who teaches in the University of Koenigsberg.

H. W. Tribble

Social Change and Education. Published by the Department of Superintendence of the National Education Association.

This yearbook of a department of the National Education is a most illuminating study of social trends as well as a handbook for teachers in the work of social education. It is not the wisdom of one man, nor the findings upon which a group could agree, but the presentation of the views of several men separately stated. There is therefore, no one view of social change or of social education. The collaborators found such agreement impossible. And the book is perhaps of moral value to education at the present time on that account. It has the value of suggestiveness and stimulation.

The first seven chapters are given to a study of recent social trends and the efforts of society to adjust to change in the economic and political fields. The second part discusses the implications of these changes and adjustments for education. Chapter one is a faithful presentation of the three typical and contrasting interpretations of American life—the liberal, radical and conservative (although they are not labeled as such), with respect to economics, government and education. Chapter two is a concise and interesting story of the evolution of economic problems in America. Other chapters describe plans for social securty, social trends, etc., concluding with a discussion of possible future governmental changes.

The second part of the book discussion the social problems of education from many angles, such as the meaning of education, the studies to be included, the teacher, the education of children and youth, and adult education, all in the light of social trends. Although it addresses itself directly to educators the discussion has a wealth of suggestiveness to the minister, who has also to preach and teach in the light of social charge. J. B. WEATHERSPOON

Portraits of Christ in the Gospel of John. By Harold Samuel Laird. The Bible Institute Colportage Association, Chicago. 1936. 126 pages. Price 75 cents.

This book has twenty-one chapters, each of which undertakes to present a different aspect of the person of Christ. It is designed to help the average student of the Bible attain a larger appreciation of John's portrayal of the Son of God and the Son of Man.

EDWARD A. MCDOWELL, JR.

The Social History of American Agriculture. By Joseph Schafer. Published by Macmillan. Price $2.50.

This is not merely a history of agriculture in America, although it contains an interesting and satisfying story of method and mechanics, of land settlement and improvement. Besides beans and corn and spreading acres one sees human and cultural and social progress. One is impressed with the significance of agricultural history in national life, and the participation of rural life in the great modern advance. The work of agricultural colleges, experiment stations, research laboratories, and the service of farm journals and societies for young and old are described. There are also two valuable chapters on the social and political aspects of farm life and agriculture. The preacher to rural peoples would have something added to his preaching by the possession of the facts and interpretations of this very readable book. J. B. WEATHERSPOON

The Junior Bible. Edited by Edgar J. Goodspeed. Illustrated by Frank Dobias. Macmillan Company. New York. 282 pages. $2.50.

"The present volume undertakes to gather up the parts of the Bible that are of most interest to young people from ten to fifteen years of age, in the hope that, by reading them, they may develop a fondness for the Bible that they will never lose. The text used is the American translation, which is especially designed to be understood by American youth. We have followed its abundant punctuation and paragraphing, which make it so much easier to read and understand than the older forms of translation. To help the reader to understand these stories and speeches, a brief introduction has been provided with each section." The illustrations, drawn by Frank Dobias, are very attractive and are designed to throw light on the selected passages. The work is beautifully arranged. It will certainly appeal to young people and should prove very helpful in encouraging study of the greatest of all books. J. McKee Adams

The Gospels and the Critic. By A. W. F. Blunt, D.D., Bishop of Bradford. Oxford University Press, London. 1936. 82 pages. $1.00

During the last fifty years much work has been done in the field of Biblical scholarship. There has also been progress. In the field of the New Testament there has been intense investigation of sources—there was the oral tradition, the synoptic problem, the two-document hypothesis, the four-document hypothesis, the many-document hypothesis, and now we are in the midst of the form-criticism hypothesis. We have had the myth theory, the Christ-cultus, etc. We have had the problem of the Fourth Gospel, etc. Dr. Blunt in this volume of all too small compass reviews what has been done and what has been gained, and what is the present position in Gospel criticism. The book is intended for those Christians, whether clergy or laity, who are not specialists in Biblical criticism. The work is well done within the narrow limits of eighty-two pages.

W. Hersey Davis

Child's Story Bible. By Catherine Vos. Wm. B. Eerdmans Publishing Company. Grand Rapids, Mich. 174 pages. $2.00.

This is the third volume in the useful series prepared by Mrs. Vos. The stories are told with color and freshness. The book will appeal to the universal love of vivid, colorful, personal narration. The Scriptures are faithfully and accurately pictured. The stories have a message that will help young and old appreciate the Bible and the message of God to human hearts. The author is the gifted wife of Professor Vos of Princeton Theological Seminary. She has included thirty-three beautiful full-page pictures in color.

KYLE M. YATES

Old Testament Religion. By Elmer A. Leslie, Ph.D. The Abingdon Press, New York City. 289 pages. $2.00.

Professor Leslie knows the background of Old Testament religion. It is interesting to see it as he understands it. The Canaanites with their deities, their customs, their ideals and the influence of the sacred places and persons made a great deal of difference in the development of the new religion. The festivals and sacrifices, the cults and practices all left their influences.

His chapter on Yahweh or Baal is very well done. He goes back to Solomon and the prophetic revolt in the days of the decline. Omri and his descendants made the largest contribution to the furtherance of Baal worship. Jezebel and Athaliah left a trail in both the kingdoms.

The work of the prophets in clarifying and crystalizing the system is very adequately treated. One finds much that stimulates thought and some things that cannot be accepted. On the whole, however, it is good. The bibliography is very valuable consisting of thirty pages of well selected books dealing with the subject.

KYLE M. YATES

III. EDUCATIONAL AND HISTORICAL

Growth in Religion. By Harold J. Sheridan. Cokesbury Press. Nashville. 192 pages. Price $1.00.

Here is an unusual combination of scientific knowledge and spiritual insight. The author, who is professor of Religious Education in Ohio Wesleyan University, is thoroughly versed in educational psychology, but at the same time is a reverent believer in the Christian fundamentals. He holds that, since God is himself the highest embodiment and expression of intelligence and dependability, it is only in an orderly and intelligible universe that he can live and work. The highest form of life is the spiritual, hence we may expect in the spiritual realm an even greater dependability and rationality than in the more material. He contends that scholarship and spirituality are by no means antagonistic, but that scholarship is at its best when it is in closest touch with God, and that spiritual influences are at their best when they make use of scientific method.

The purpose of the book is to give to the reader, in brief and untechnical form, the most valuable and assured results of recent psychological investigation into the problem of human growth. A study of such growth must begin with the physical, and the author catches up and presents with unusual skill the significance of stages of physical growth as revealed by Baldwin, Gesell, and other modern physiologists. Knowledge of physical growth is important, however, chiefly because of its relation to mental and spiritual growth. With unusual charm of style the author proceeds to an unfolding of the newer and more fruitful thinking concerning the learning process, the development of intelligence, the place of the emotions, the effects of emotional maladjustment, the power of interest, the major fields of human interest. In dealing with these familiar subjects of educational psychology the author's object is first, a simple

and easily understood restatement; and, second, an impressive setting forth of the significance of this deeper understanding of human nature and human growth for the religious teacher. In some instances there will be disagreement with his interpretation of religious meaning, but on the whole the author's conclusions are practical and reliable. This is an excellent book to put in the hands of church school workers who desire to go beyond matters of method to deeper insights into human nature and conduct.

G. S. Dobbins

A History of the Early Christian Church. By Dr. William Scott, Professor of Religion, Randolph-Macon College, Cokesbury Press, 1936, 375 pages. Price $2.50.

The title of this interesting volume is rather misleading for it scarcely can be called history at all. It is largely a sort of New Testament criticism, which often is not very critical. There is a very decided type of Bible interpretation throughout which almost makes the book propaganda. "The "School of Criticism" which the author embodies, is not generally followed by present day New Testament scholars. One rejoices in critical studies of every sort and enjoys reading interpretations, good and bad, but one objects to opinions original or borrowed, being set forth as history. The best historian one believes will be a theologian, but he will distinguish between his history and his theology.

Evidently the author has done a great deal of New Testament study of a certain kind. But one doubts that he has done any considerable study of Church History. The very small portion of this book which treats of Church History at all, does not evince expertness or wide knowledge of that subject.

The book is well written, popularly presented and in good style. There is a delightful absence of the "cocksureness" that usually dominates this type criticism, and regardless of the conclusions, there is evident sympathy

throughout. One doubts that this would be a suitable text book, certainly not on the history of the early church, and especially for college students. The bibliography while characteristic is wholly inadequate. The two volumes by Gwatkin: "Early Church History," are about the only references that would accord with the title. Angus' volume on the "Environment of Early Christianity" would be quite helpful, but his "Religious Quests of the Graeco-Roman World" is certainly not a book for college student in Church History. One sincerely believes that this book should be both rewritten and renamed. F. M. Powell

The Philosophy of Education Based on Sources. By Quincey A. Kuehner. Prentice-Hall, Inc. 1935. 624 pages. Price $2.85. New York.

Some years ago Professor William Heard Kilpatrick, Columbia Teachers' College, devised a *Source Book in the Philosophy of Education.* This book represented a radical departure from the usual type of text. Dr. Kuehner, professor of Education, Teachers' College, Temple University, has followed the lead of Dr. Kilpatrick, and has compiled a volume of quotations from the world's great thinkers in the field of education, organizing these excerpts in a logical progression so as to lead the student from certain fundamental concepts of education to the meaning and place of education in the religious life.

Dr. Kuehner's principle of selection of materials is psychological rather than analytical or historical. He gathers some interesting materials on certain of the great educational movements, as educational naturalism, pragmatism, and idealism, but does this only to give a background to selections bearing on "values of life," "aims of education," "the individual and society," "heredity in education," "will in education," "education in social progress," "the meaning of experience," "psychology and education," "the function of the curricula," "the problem of method," "the role of

the teacher," "tests and measurements in education." It is gratifying to note the climactic chapters on "Moral Life and Education," and "Religious Life and Education."

Here under a single cover is brought together the heart of a great library on education. The book is by no means a "scrap book," but a marshalling of ideas from the master educators of all time with a view to providing materials from which the student may build a functional philosophy of his own. To read the book is to take a course in educational theory and practice under the guidance of myriad minds assembled in conference to aid the student to a better understanding of what education is, what it does, and what its functions should be in the life of the present world.

G. S. Dobbins

Principles and Methods of Vocation Choice. By Maurice J. Neuberg, Ph.D. Prentice-Hall, Inc. New York. 1934.

Many teachers, parents, ministers, and leaders of young people have long felt the need for a comprehensive and reliable guide by means of which to aid young people in the intelligent choice of a vocation. There is a good deal of literature on vocational guidance, but much of it is too technical for satisfactory use on the part of other than professional teachers. In this book Professor Neuberg has provided a manual that is at once simple and comprehensive. It has the advantage of having grown out of a number of years' experience in the actual guidance of college students in choosing their life work. A special value of the treatment is the informing historical outline of the growth of the movement for scientific vocational guidance, together with an impressive analysis of changed conditions that make the fitting of the right person to the right life work a matter of supreme importance. An excellent chapter on the aim of education is followed by a discussion of the aims and principles in the choice of the right vocation. There then follow exhaustive analyses of the vocational motive, accompanied

by tested instruments for securing necessary information on the basis of which the young person is led to make his choice. Of particular interest are the aptitude and proficiency tests, correlated with intelligence tests, which are intended to make guidance and choice less a matter of guesswork and more a matter of scientific interpretation. Much wise and practical advice is provided for both the guide and the young person guided concerning the factors that enter into success and failing in a life calling.

The author everywhere places heavy stress on the fundamental necessity for good character in the achievement of success in any field of endeavor. He frankly confesses, however, that he does not find the church today playing a very large part either in fitting young people for the demands made upon them by their work nor in guiding them to an intelligent choice as to what they are to do with their lives. "Today," he says, "the church seems to be the last place where youth is found. The average American pastor does not know his young people. To illusrate: During the last few years it was the writer's task to send out personality rating sheets to the clegy of those young people who had applied for admission to the college. Whether the ministers so stated (and many did), or not, the results are clear indications that they are not acquainted with the young people. Religious statistics of the country show that more than fifty percent of the American people are affiliated with no church whatever, and that those who do seem to belong to some church seldom attend the services of worship, to say nothing of going to their pastor for advice." Whether Professor Neuberg is justified in his conclusion or not, the challenge is not one lightly to be passed by. Ought not the minister to know his young people so well, and to be so thoroughly equipped to advise them competently in this matter of supreme importance to their lives, that they will turn to him ahead of any other? Why should not the minister prepare himself for efficiency in this service? Why should he not plan many meetings with his young people in

which the problems of their life calling will be frankly and intelligently faced, and out of which will come choices that will have from disappointment, dissatisfaction, failure, even wreckage? If the pastor wants a text that will better fit him for such a service, he will find it in Professor Neuberg's excellent volume. G. S. Dobbins

How to Teach in the Church School. By Paul H. Vieth. 1935. The Westminster Press. Philadelphia. 173 pages.

The author designates this brief volume as "A simple introduction to the art of teaching for all those workers in the church school who want to learn more about what teaching is and how to do it more successfully." Dr. Vieth is well known as the director of Field Work and associate professor of Religious Education in the Divinity School of Yale University. He has written a number of texts for the Standard Training Course of the International Council of Religious Education. In twenty brief chapters of less than ten pages each there are summarized statements concerning matters of fundamental importance to the Sunday-school teacher. The author's obvious purpose is to reduce to the simplest and briefest possible form the heart of the matter in these major responsibilities and interests of the average Sunday-school teacher. He accomplishes his purpose of brevity and simplicity, but the reader is left with the feeling that there is so much unsaid concerning each of these great subjects that he has but skimmed the surface. No doubt for busy men and women this compressed treatment will have values, if for no other reason than that attention is concentrated upon twenty ideas that are central in the thought and work of the teacher. The best single chapter is the last, "Improving Your Teaching," in which is given an excellent self-rating chart that should prove of practical value in discovering to the teacher his or her weak and strong points, thus indicating the line of procedure to be followed in a program of improvement.

G. S. Dobbins

Religions of Mankind. By Otto Karrer. Translated from the German by E. I. Watkin. New York: Sheed and Ward, 1936. 291 pages. Price $3.00.

"To discover the positive and essential reality beneath the variety of the forms and garments which invests it, is the purpose of this survey of the historical religions." That the religion of mankind is basically one, and religions but varied forms of its expression, is the author's theme. Written by a Roman Catholic, the book is Catholic in the general sense, characterized by a broad sympathy and inclusiveness, finding room within "the Church invisible" for men of sincere religious devotion of all times, all climes, and all creeds. It is, however, also Catholic in the more narrow sense, bearing the official *Imprimatur,* showing deference to ecclesiastical dogma, and insistent upon "the Church visible" as the supreme channel of grace. Even so, a reasonable tolerance is never lacking.

There is something new and different about the spirit and attitude of this writer. It is an indefinable something, yet one feels it. There is a rare combination of sympathetic insight, scientific accuracy, and theological orthodoxy. With a few exceptions, sanity and balance are the notable features of the positions assumed by Karrer. This is exemplified in his treatment of primitive religion. He neither idealized the primitive after the fashion of Rousseau, a practice which is now becoming common again; nor does he malign and slander him as do some who are obsessed with the notion that the primitive is more animal than human. Recognizing frankly the many crudities and perversions which exist, Karrer yet discerns in the religious quest of primitive man something akin to faith in its highest form.

Karrer confirms the Biblical account as being the best explanation of the origin of religion, but does not find it necessary to interpret that account as indicating an objective, anthro-pomorphic revelation at the beginning of human history. He regards "interior revelation" as the source of the idea of God.

In chapters on the uniqueness and the supremacy of Christianity, the dominant thought is that Christianity is the fulfillment of all religions, the "religion of wholeness." The treatment is good, but faulty in its lack of emphasis upon the historical Incarnation and Atonement.

Karrer is most a Roman Catholic in the two concluding chapters, in which he struggles with the problems of revelation and salvation outside "the visible church." It is interesting to follow the logic whereby he shows how the dogma of "no salvation outside the Church" is both true and untrue. "Schismatic" Protestants will be grateful to find themselves included within the spiritual Church, but may wonder whether the Church has not been made so inclusive as to become almost meaningless. The virtue of the book proves to be its weakness: a tolerance that can scarcely find a stopping point. H. C. GOERNER

The Home in a Changing Culture. By Grace Sloan Overton. Fleming H. Revell Company. New York. 157 pages. Price $1.00.

Few books on this vital subject have appeared within recent years with so stimulating a quality as this up-to-the-minute discussion. Mrs. Overton faces conditions as they are in a world as it is, with no romantic illusions concerning the modern family and no idealistic panaceas for the ills of the modern home. She raises frankly the question, "Will the traditional family fit into the life of today?" and answers with equal frankness that it will not. This leads to her next question, "Can the family be the center of society in the American life of today?" and her answer is that it not only can but it must. True, the family no longer commands the place of centrality that it once possessed, but its influence on formative character is just as real and its place in the affection and concern of the vast multitudes of American people is just as vital. The problem is not that of a disappearing home, but rather, "In what type of economic and social plan does the home have the greatest se-

curity?" With swift and convincing strokes the author paints the picture of Christian home life that retains the fundamental values of the home of a past day but that fits into the changed conditions of our new day. Her plea is for a church that puts home-making at the center of its program, and for religious education that will train our children to build the homes of tomorrow. There is not much of definite or detailed instruction or suggestion as to how this is to be done. The pattern is drawn in broad outline, and religious education is challenged to fill in the details. This is a book that might well be used as a text for a mothers' class, or it might be passed from mother to mother and then made the subject of discussion in the child study club, or Parent-Teachers' Association. The minister will find in it many "leads" for sermons on the home.

G. S. Dobbins

New Faith For Old: An Autobiography. By Shailer Mathews, Dean Emeritus of the Divinity School of the University of Chicago. The Macmillan Company. 1936. 303 pages. Price $3.00.

According to the author's Preface, this book started in response to a suggestion that somebody ought to describe the changes which have come over Protestant religious life in the last half century. Again it was suggested that these fifty years almost completely coincided with Dr. Mathew's active, Christian life and that he write an autobiography. While the latter idea did not specially appeal, yet the combination of these two suggestions largely resulted in this book.

It is extremely difficult to evaluate such a book fairly, as almost a pandemoneum of things are dealt with, and with varying excellence and completeness. In one sense this is a sort of summary of the many books the author has written, the only unity being the sequence of years and the viewpoint of the University of Chicago. It certainly is a rather one-sided picture of changes in Protestant religious

life for the past half-century. Of course any man should have the privilege of writing as he chooses about himself, provided his memory doesn't cause him to "play tricks" with somebody else. And while a degree of humility is usually considered a virtue and a modicum of accuracy is demanded in describing the religious—especially the *Christian* views of others, yet perhaps there is too great an amount of prejudice and inconsistency in us all. The author always has had a facile pen, largely free from venom if not from patronizing, and a flare for phrase making, along with an unfailing, wholesome sense of humor; this last doubtless did much to keep him alive, fairly sane, even if somewhat warped, during the last forty years.

The book is presented in eighteen chapters, these usually broken into sections to facilitate discussion and study. Chapters: I. Mid-Victorian Evangelism. II. The Beginning of a Youth Movement. III. Uncritical Pietism. IV. The Discipline of College Teaching. V. Academic Freedom in Religion. VI. Democratizing Religious Scholarship. VII. Discovering the Real World. VIII. The Reconstruction of a Denomination. IX. The Social Gospel. X. Church Unity Through Federation. XI. Building a Moral Reserve for Citizenship. XII. The Churches and Inter-Racial Relations. XIII. International Good Will and War. XIV. Religion and Science. XV. Religious Education in the Churches. XVI. Modernizing Theological Education. XVII. Fundamentalism and Modernism. XVIII. And Tomorrow?

This array of noble chapter headings promise more, perhaps, than the reader will find. The broader aspects of these titles are rarely treated. A certain type of thinking is set forth, that largely of the mental attitude of the University of Chicago, which as institution of learning go, even in this country is comparatively young, and its youthful characteristics are nowhere more patent than in the constant claim of pioneering! It may turn out after all that "the democratizing of religious scholarship," "the historical method," "Scientific approach" *and* research" neither began in nor are limited to this goodly University.

Neither the Chapter headings nor the title of the book give much idea as to the contents. The discriminating reader will find a great deal that is interesting, much that is valuable and little that is worthless. The whole seems to be the product of a mind that is keener than deep; a presentation that is more popular than discriminating and the exhibition of a liberalism that greatly hinders comprehensiveness. Through it all the author's mature Christian experience can be discovered beyond his growing ability to express his theology, his philosophy or even the type of Christian history with which he is familiar.

F. M. Powell

Winning Others to Christ. By Roland Q. Leavell. The Sunday School Board of the Southern Baptist Convention. 1936. 121 pages.

The Training Union Department of the Baptist Sunday School Board is to be congratulated on having secured Dr. Leavell to write this text for use as a study course for members of the Senior B. Y. P. U. The author knows and loves young people, is himself an earnest soul-winner, and has the gift of attractive and compelling statement. In this brief volume he has furnished one of the best guides for the practice of personal soul-winning available for young Christians. He has happily got away from the labored proof text approach on the one hand and mere emotional appeal on the other. Earnest young people cannot study this book without having to well up within them the deep desire to lead others to Christ and the conviction that they can do it. The author plows deep at times, but he has doubtless correctly gaged modern youth, that what they want is not shallow evangelicalism nor pious platitudes but the deep things of Christ that challenge to a consecration that costs and to a discipleship that demands everything or nothing. Pastors have a rich treat in store for them in the teaching of this book to their young people. G. S. Dobbins

The Arts of Leisure. By Marjorie B. Greenbie. Whittlesey House, New York. 274 pages. Price $2.50.

Much is being said and written these days about our new-found leisure. There are rumors, the author informs us in the introduction to this delightful series of essays, "that the curse of Adam is worked off at last. No longer need man labor in the sweat of his brow. A great new holiday is coming—maybe." With farmers getting paid for not raising their wheat, with great factories standing idle, with laborers working three days a week instead of six, "we are all as uncomfortable as if we had found ourselves in heaven, arrayed in white robes, with harps in our hands, and nothing to do but play tunes for the everlasting amusement of God."

The use of leisure aright, the author contends, is an art in itself. We are all seeking happiness, but what is it that, in the last analysis, brings happiness? Not money, nor success, nor work, nor luxuries, but the right use of leisure! Yet, with all this leisure on our hands, we know next to nothing about how to use it so as to insure the happiness which the "arts of leisure" alone can bring.

Well, however you may invest your leisure with a view to bringing the largest dividends, it would be difficult to make investment of a half day to better advantage than in reading this charming volume.

The arts of leisure are divided into three major groups—the arts of solitude, the arts of social life, and the arts of civilization. You will want to begin by learning "the noble art of loafing.' Loafing, according to Mrs. Greenbie, is a beautiful art, and of great value to the human race. "It is the aboriginal ancester of both poetry and science, the primitive half-sister of that art of the contemplative life which, as Aristotle and the Christian Fathers believed, was the life of God and the angels." Loafing, reduced to an art, is no mere aimless time-killing, but rather the appropriation to onesself of the resources which come from an un-

worried and unhurried utilization of scraps of time otherwise wasted in anxious but fruitless labor. From the art of loafing one goes on to learn the art of seeing, the art of going places, the art of self-indulgence, the art of meditation. These "arts of solitude" prepare one for aptness and skill in the difficult art of being sociable, the fine art of manners, the spirited art of conversation, the delicate art of courtship, the high art of loving. Beyond these "arts of social" life lie vistas of high attainment in the art of self-improvement, of exercise, of reading, of song, of decoration, of make-believe, of thinking, of doing good. The satirical vein is abandoned in the closing chapters, and there is fine preaching in the concluding summary, "The Supreme Art of Living."

G. S. Dobbins

Guiding Junior Boys and Girls in the Sunday School. By Myrtle Owens Looney. The Broadman Press. Nashville. 127 pages. 1936.

Mrs. Looney's long experience as a Junior worker, her intimate knowledge of Junior boys and girls, and her gifts as a writer all qualify her pre-eminently to give us the first of the Junior texts in the specialization units of our new Training Course for Sunday-school Workers. One of the chief virtues of this text is its readableness. All through the book are little windows through which one looks into the minds and hearts of boys and girls, and one comes from the reading feeling as if one had been privileged to live for awhile with an actual group of Juniors. The viewpoint throughout is educational, and in simple, vivid language the author has translated educational phraseology into the language of average Sunday-school workers. The book's greatest weakness is that imposed by limitations of space. Chapters that might well have been expended into complete volumes are compressed into a few pages. There is urgent need of a series of such texts as this to form a complete library of tools for the Junior worker's use.

G. S. Dobbins

Young Adults and the Church. By Jessie A. Charters. The Abingdon Press. 153 pages. Price $1.00.

What can be done to reach and hold the large and growing number of young adults in almost every church who have ceased to take an interest and an active part in the church life? Mrs. Charters tells how she was confronted with this question by her pastor, as he gave her a list of some twenty names of young married couples who had at one time been active in the church but who, after marriage, had drifted away. They no longer attended the preaching services, had given up their connection with the Young People's Department of the church school, and had dropped out of the Young People's Society. Their names had been filed away as "hopeless," "inactive," "poor prospects." Yet they were entering upon the period of life when they needed the church and its associations more than at any other time, as they began the serious business of home-building and as they struggled with the problems of making good in the business and professional world. Were they to be dropped as "hopeless"? What could be done to reach and enlist them? Obviously the traditional type of Sunday-school class did not appeal to them, and they had outgrown the Young People's Society.

Mrs. Charters determined upon an experiment which she has watched over a period of years, and which she reports in this book. The author is the wife of Dr. W. W. Charters, one of the outstanding teachers and leaders in the field of education. Mrs. Charters is herself a Ph.D., having done her major work under Prof. John Dewey in Philosophy and Prof. James Rowland Angell in Psychology. She is the mother of four children, and a busy housewife with many responsibilities. Nevertheless, she determined to make this project her chief contribution to her church, and the reader catches something of the thrill of her enthusiasm as she engineered a plan that developed a unique class of young adults in the University Church of Columbus, Ohio, of which she has for many years been a member. Mrs.

Charters based the experiment on her conviction that young adults can learn, that learning occurs only when problems must be solved, and that participation in the discussion and solution of actual life problems will attract young adults to the church school when nothing else will avail. How the project was begun, the class formed, the program of discussion devised and carried out, and what results were achieved, constitute the contents of this intriguing little volume. More important than the actual details of the working of this unique class is the light thrown on adult interests, adult needs, adult responsiveness, adult capacities, adult possibilities. Perhaps no one will feel inclined to duplicate Mrs. Charters' experiment in its details, but no teacher of young adults can read this book without being stirred to a realization that there is "a better way" than the traditional lecture on a Bible text as the means of teaching an adult Sunday-school class.

G. S. Dobbins

Character and Christian Education. By Stewart G. Cole. Cokesbury Press. Nashville. 249 pages. Price $2.00.

Dr. Cole, president of Kalamazoo College and former professor of Religious Education in Crozer Theological Seminary, is a veteran in the field of religious education. This book is the outgrowth of his study of the parallel systems of education in America—the public school, with its emphasis on citizenship, and the church school and related agencies with their emphasis upon Christian character. We have tried to make ourselves believe, he argues, that these two divergent form of educational organization, represented by the public school and by the church, reinforce each other and "doubly enrich the inner lives of our youth." Can we continue to justify this assumption? President Cole thinks that we cannot. "As a matter of fact they baffle boys and girls because Americans discriminate unnecessarily between them. We have been led to believe that the influences con-

tributing to religious faith are one matter; those to personal character, another. This conflict of principles, "he concludes, "is a moral misfortune."

Increasingly, Dr. Cole points out, high school and college young people today are called on to choose as sanctions of the good life *either* the ideals of the Christian religion *or* those of a scientific and humanistic age. "Has the day not arrived when we should re-appraise the values inherent in both church and society and relate them in the interests of expanding personality?" He challenges the assumption that Christian education and secular education must be kept separate and distinct. The mind is an entity, distinctions between the sacred and the secular are artificial, character grows by integration and not by segmentation. The child's character is formed both by nature and by nurture, and this kinship of humankind and cosmos must provide the foundation for a sound religious philosophy of life.

The author addresses himself first to a study of the religious quality of character. Man is a child of nature and of God. The forces both of nature and of nurture must be taken into account in the growth of child character. Self-control, the first objective of education, is to be achieved in a democratic fellowship of old and young in the art of life adjustment. Human character may be understood only in the light of the individual's life history and in the midst of life situations. From this study we arrive at a composite picture of wholesome childhood and a scientific statement of the hygienic principles of child life.

From this analysis of the genesis and component elements of character, the author turns to a study of the Christian orientation of character. First, there are set up criteria of the religious life in the child's behavior. From an expanding religious experience are derived principles of orderliness in the cultivation of Christian character. This necessitates the examination of the function of language in the interpretation of religious experience and the communica-

tion of religious values. The way is thus prepared for the interfusion of secular and religious cultures in the interest of Christian character. The author's conclusion then emerges: "Life itself is the school of Christian character." If this viewpoint is accepted, there must be a reconsideration of the educative task of the church and a restatement of state-principles of education with re-emphasis upon personal character. Of special interest and value are the proposed "tests of Christian character" with which the study closes.

G. S. Dobbins

My Beloved Armenia. By Marie S. Banker. The Bible Institute Colportage Ass'n., Chicago. 1936. 205 pages. Price $1.25

Here, in rare English and charm from an Armenian girl now grown to womanhood and residing in the country, is a story so true, so captivating, so compelling and so enlightening that one could wish that everybody in the United States might read it. Miss Banker gives "eye witness" account of her own country and people and of "the persecution and near annihilation of its people by the Turks" whose brutality, cruelty and general meanness are almost beyond belief.

The author's early childhood was a frightful one, often spent in hiding from the Turks by living in caves, when not suffering from almost every indignity from a beastly, bigoted and barbarous race. She gives a stirring and graphic account of the sufferings and deprivations and insults endured by her people. She tells without bitterness and with a prayer for the perpetrators, of how her people were beaten, robbed, murdered, driven as cattle to perish in the desert, and on and on, till one wonders almost, how long the God of love and peace will withhold his wrath from the nations of the world whose selfish material interests have maintained in good standing in Europe that fiendish tribe! This is a great story and a great Christian testimony.

F. M. Powell

Guiding the Little Child in the Sunday School. By Elizabeth McEwen Shields. Broadman Press. Nashville. 140 pages. 1936.

This, according to the announcement, is one of two or more books which will comprise the Cradle Roll and the Beginner specialization units in the Training Course for Sunday School Workers offered by the Sunday School Board of the Southern Baptist Convention. These specialization units have been awaited with much eagerness by workers in the elementary division of our Baptist Sunday-schools. This text represents a distinct advance over former manuals for the use of workers with little children. It exhibits a deep understanding of child nature, and obviously comes from the mind and heart of one who loves little children. There is enough of the practical to fill the need which has long been felt for sound educational procedures in dealing with the beginner group in the Sunday-school. Yet the author's purpose is not so much to furnish ready-made materials for the superintendent's or teacher's use as to stimulate thought and creative activity. This text will be widely welcomed by a large circle of teachers and officers in the Cradle Roll and Beginner Departments.

G. S. Dobbins

The Church and the Children. By Mary Alice Jones. Cokesbury Press. Nashville. 275 pages. Price $2.00.

The author is director of Children's Work of the International Council of Religious Education. She has had long and successful experience in the elementary division of the Church School, and is eminently qualified to write a book that brings together some of the best contributions of scientific child study and current church school methods. As might well be expected, the author takes the viewpoint which has become characteristic of International Council workers, emphasizing the place and value of experience in religious education, and dealing with curriculum materials

and methods of teaching as primarily means for the guidance and enrichment of experience looking to the development of character.

To the question, "Do our children need religion?" the author gives an emphatic affirmative. The religion which children need today, she affirms, is a religion that can give them confidence, a sense of at-homeness in the universe because it is the work of their Father. Such a religion drives out fear, and brings in its place a consciousness of God, a sense of dependence upon him, of gratitude to him, of harmony with his purposes for all people of the earth. "Only religion will make it possible for the children of this generation to be able to use wisely the power within their hands." Such religion will produce strong and dependable character that alone will enable the child of tomorrow to cope with the moral problems that threaten to overwhelm the race.

A position which will be challenged by many is taken by the author concerning the child's church membership. She holds that there should be no essential distinction between the church school and the church, and that the solution is a "graded church." The child, therefore, will be thought of as a member of the church when he becomes a member of the Sunday-school. Step by step he will be promoted from the activities of the Beginner and Primary departments of the church school into the larger life of the church, the responsbilities of which he will accept as he becomes capable of meeting them. Instead of "Decision Days" the author advocates "Confession Days," in which the child will be led to make fresh and progressive acknowledgment of his need for Jesus and his dependence upon him, and to confess himself a follower of Jesus. The minister of the church will conduct these confession services, after thorough preparation and intimate acquaintance with each child. "Thus he will be able to take the children where they are and lead them into a larger understanding of the Christian life and a stronger determination to fol-

low Jesus." On the one hand sacramental salvation is repudiated, and on the other evangelism and conversion are ignored.

Let it not be concluded, however, that the theological viewpoint just indicated is primary in the thinking of the author. The book is replete with practical ideas, program materials, workable methods, deep insights into child life, and enrichment for the mind and heart of the teacher. Discriminating readers will find in it a wealth of helpfulness.

G. S. Dobbins

Guiding the Primary Child in the Sunday School. By Emma Pettey. Broadman Press. Nashville. 1936. 138 pages.

For many months workers in the Primary departments of our Southern Baptist Sunday-schools have looked forward to this text in the new Training Course for Sunday-school Workers. The period of waiting has been worthwhile, for in this book workers with primary children are given guidance of high quality and practical worth. The older type of texts in this field dealt largely with the question "How?" Pages were filled with minute details as to *how* to do this, and that, and the other. The child-centered approach has made this type of text obsolete. The concern of the modern student of religious education of the child is for a deeper and more comprehensive understanding of childhood, and the stimulation of leaders and teachers to devise their own methods based on the child's active nature and needs. There are still needed ready-made materials for underprivileged and inexpert teachers, but fortunately they are not supplied in this first fundamental text. Later a group of books may well be gathered about this one as the center, an entire volume being given to the expansion of each of the brief chapters of Mrs. Pettey's discussion. The time should come when not one book but a dozen should be considered necessary for the equipment

of the teacher of children in the church school. It is to be hoped that this book is but the beginning of a series which will give to elementary workers a complete library on the child, how children learn, teaching methods, creative activity, training in worship, tests and measurements, etc.

G. S. Dobbins

The Theory and Practice of Christian Education. By W. M. Ryburn. Oxford University Press. New York. 1934. 259 pages. Price $2.50.

The author, an educational missionary of long experience, indicates in the title that this book is written "with special reference to India and the East." The author, in the preface of the book, expresses his profound concern for the future of Christian missions in the Orient unless a strong and sound foundation is laid in educational theory and practice. He contends that if the church is concerned with religion it must be concerned with the whole of life, and that there can be no part of life and no aspect of life to which it can be inattentive. "If the chuch is concerned with saving souls, then it must be concerned with everything which goes to the making up of a man's or a woman's personality." He finds in the fact that this has been lost sight of in the West the chief explanation of the weakness of Western Christianity. Shall Christianity in the East make the same mistake? Shall a "Christian society" be thought of as simply a number of individuals, holding certain beliefs about God and Christ, who come together once a week? Rather, he contends, we must think in terms of a society where every activity of its members is governed by and founded on the principles laid down by Jesus Christ. "The ultimate aim of the church must be the establishment of such a society on earth."

If this conception is to become operative it will be so through the work of the Christian teacher supplementing

the Christian preacher. "One reason why the church in the West has lost so much of its power," he asserts, "is that it has lost control of the most important strategic position, namely, the school." We would not think of turning our theological seminaries over to the State; why should we with equanimity turn over to the State our schools for the training of teachers? "To my mind it is just as important for the bringing in of the Kingdom of God on earth that the church should run training colleges for teachers as that the church should run seminaries and theological colleges. No one imagines that the government is competent to run seminraies, even if it would. Why it should be considered competent to run training colleges, the spiritual life of whose students is every bit as important for the community as that of students of seminaries, is a mystery."

It is the author's hope that the mistakes which we have made in the West may not be repeated in the East. As the Christian population grows, and Christian communities grow more and more influential, he pleads for a system of Christian education in the East that will not make the sharp distinction which Westerners have made between the "sacred" and the "secular." He would avoid the spectacle of highly trained and thoroughly efficient teachers in the public schools, along side whom are the untrained, incompetent, ineffective teachers in the church school. This book is proposed as a text for the training of Christian teachers, in which the best thought concerning educational theory and practice has been given distinct Christian interpretation and application. The author has done an excellent piece of work, exhibiting wide acquaintance with modern thought in education and deep conviction concerning the Christian fundamentals. While intended primarily for use on the foreign mission field, the book could be used to advantage in our American Christian colleges, especially in courses of teacher training.

G. S. Dobbins

IV. ARCHAEOLOGICAL AND LINGUISTIC

A Greek-English Lexicon. Compiled by Henry George Liddell and Robert Scott. A new edition, revised and augmented throughout by Sir Henry Stuart Jones, D.Litt., with the assistance of Roderick McKenzie, M.A. Part 9:σίσιλλος—τραγάω. The Clarendon Press, Oxford. 1936. P. 1601—p. 1808. Price $3.50.

Since the appearance of Part I of the revision of Liddell and Scotts' Greek-English lexicon each succeeding part has been eagerly awaited. It is difficult to estimate the great value of this revision for the student of Greek language and literature. When it is complete, it will serve as a lexicon for the inscriptions, for the papyri, and for the LXX, besides for the classical, the ancient, and the koine writers of Greek literature.

Despite the large number of items under Addenda et Corrigenda the work has been excellently executed. When the final Part is published, it will mark the accomplishment of a monumental work which will be necessary to every serious student of the Greek language.

W. Hersey Davis

The Lure and Lore of Archaeology. By Ralph Van Deman Magoffin, Ph.D., L.L.D. Williams and Wilkins Company, Baltimore. 107 pages. $1.00.

This little book by Professor Magoffin is perhaps just the thing for which numerous students have been waiting. It comes from the hands of a genuine lover of the science, one who has made previous contributions in *Majic Spades, The Roman Forum, The Romance of Archaeology,* etc. The special attractiveness of this book is expressed in its threefold division, as follows, *The Lure of Archaeology* (treating of its reasonableness, universality, charms, excitement, and results); the *History of Archaeology* (describing its opera-

tion in the Near East, Hellas, Hesperia, Northern Europe and Great Britain, and the Americas); and the *Science of Archaeology* (setting forth its technique, exposition, publication, and international obligations). It is a very helpful volume and deserves a wide circulation. The book is recommended to students who are in search of a clear statement of preliminary steps in archaeology, and to those who are familiar with the canons and province of this the youngest of the sciences. The publishers are to be thanked for putting out the volume at such a reasonable price.

J. McKee Adams

V. MISCELLANEOUS

The Lift of a Far View. By Albert W. Beavan.

The Gospel from the Mountains. Twelve sermons by Colorado Ministers. Published by the Judson Press. Price $1.00.

The first volume is a selection from Dr. Beavan's rich store, and given to the public in response to many requests. In a foreword one finds interesting statements concerning the occasion and purpose of several of the sermons, which enhance their meaning. Dr. Beaven is always helpful, because he keeps up with modern needs and trends, and is conversant with human problems. The publishers have the right to say of him, that "while a true prophet and sometimes stern in his denunciation of the prevailing sins of society, and the church, he has a positive, helpful message." The messages here given are of particular value to ministers in respect to their attitudes and outlook.

The second volume reveals the kind of preaching to be heard in the Baptist pulpits of Colorado, being the contribution of twelve pastors. It has both the merits and defects one would expect to find in such a collection.

J. B. Weatherspoon

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1937. By Dr. Martha Tarbell. Fleming H. Revell Co. 1936. 432 pages. Price $2.00.

This is the thirty second annual volume of Dr. Tarbell's Guide, and the best of all that great series. While the same general plan has been followed for years—a plan that has bound the guide indissolubly to its users—yet there are constant improvements, additional helps and suggestions which *keep* the guide indispensable to those who have ever used it.

There is rich and cautious use of quotation and comment, suggestive questions and stories and some ninety-five illustrations and sketch maps, almost everything that will stimulate and equip the teacher for the best work in that realm of high endeavor in the Sunday-school, is provided in this fresh, up to date, scholarly and sympathetic thirty-second volume. This is the "Crown of them all."

F. M. Powell

Evangelism in a Changing World. By Ambrose M. Bailey. Round Table Press, Inc. New York. 1936. 144 pages. Price $1.50.

This is not just another book on evangelism, but "a call to action addressed to pastors and Christian workers everywhere." The author is pastor of the First United Baptist Church in Lowell, Massachusetts. He is president of the New England Baptist Conference, member of the Board of Managers of the American Baptist Home Mission Society, chairman of the Committee on Co-ordinated Calendar of the Northern Baptist Convention, and serves on the Commission on Evangelism of the Massachusetts Baptist Convention. The author combines fidelity to the saving message of the New Testament with keen insight into modern conditions and the modern mind. His thesis is that the gospel message of the first century must be brought with persuasive and convincing power to men today. He rejects the

notion that the day of evangelism has past, and boldly declares that "for this hour has evangelism waited."

Dr. Bailey introduces his plea for an effective present-day evangelism by a brief analysis of the secret of successful evangelism as revealed by the great revivals of history. Having looked at six evangelical revival movements covering as many centuries, he finds that in each case God used some particular agency. Every element of human nature: mind, affection and will, mystical meditation and intense action, were all requisitioned to touch men's hearts and became instruments in God's hands in fulfilling his purposes." The inescapable conclusion is that ours is a great and present God who has never left himself without witness and who will not do so now nor in the future. Even at this moment there are signs that indicate the coming of a powerful spiritual awakening through the world, "perhaps quicker than our faithless hearts imagine."

What are the assets at the disposal of the churches, and at God's hand, which make possible a mighty tide of evangelism today and tomorrow? The author mercilessly exposes attitudes and practices that stand in the way—professional evangelism, occasional high-pressure revivals, cold and passionless churches, dependence upon promotion of children from the church school into the church, neglect of the unreached multitudes. Over against these he sets the assets of divine power, the appalling spiritual needs of men, the longing in the hearts of countless millions for personal interest in their souls, the increased effectiveness of the personal approach, the hunger of the masses for a sure word about God, the unrealized possibilities of lay evangelism, the undiminished power of prayer.

In vivid language Dr. Bailey paints the picture of passionate propagandists who are going throughout the world trying to establish all sorts of cults and isms. How their devotion and determination and sacrifice shame us! Shall we let communists give their lives on the altar of sacrifice for a false political philosophy while we withhold service

and life, complacently and selfishly, so imperatively needed to give Christ's redemption to a lost world? We must meet changed conditions with the age-old message transmitted to the hungry hearts of dying humanity through Christ-mastered personalities.

Read this book. If it does not stir your faith and your zeal, and give to you a fresh enthusiasm for a New Testament evangelism keyed to the twentieth century, perhaps the fault will not be with the book but with you.

G. S. Dobbins

The Valley Beyond. By Anthony C. Deane, Canon of St. George's and Windsor. Harper and Brothers. New York. 203 pages. $1.50.

The author of this book will be pleasantly remembered by his American readers in connection with several previous works, especially his *How to Understand the Bible, How to Enjoy the Bible,* and *When Christ Came.* In the present volume the Canon passes over into the theological and philosophical fields to examine the absorbing question of immortality or life beyond death. Though dealing with profound issues, the author has chosen to present his discussions unencumbered with technical terms but written in a language readily acceptable to all classes. The decision to approach his subject apart from a vast amount of theological and philosophical presumption is in strict accord with the purpose of the book to be of maximum helpfulness to all who are struggling with problems of bereavement, suffering, and doubt, and for those who are thinking seriously on the great issues of life. The book should prove very helpful. The closing paragraph is well-worth quoting as descriptive of the author's outlook and abiding conviction: "At least its pages have been written with a full heart and with full conviction. Amid all the gropings and guesses, there is one certainly that matters. 'I am passing through this difficult business of life on earth,' we may say, 'with an in-

creasing sense both of its mystery and its brevity. Yet, if it is too short for achievement, it may be long enough as a preparation. And to one truth, not least in the darkest moments, I hold, and will hold. I look for the resurrection of the dead, and the life of the world to come'."

J. McKee Adams

The Associational Baptist Training Union Manual. By Harrell—Rogers—Hockett. The Sunday School Board of the Southern Baptist Convention. 117 pages. 1936.

One of the most significant developments in our modern Baptist life is that of the organization of the Baptist District Association for the definite work of promotion of the Sunday-school, the Training Union, and the Woman's Missionary Union. The District Association, which has long been the effective unit of organization in our Southern Baptist life, is thus given a definite four-fold task—the unification of the churches of the district as a whole, and then the harnassing of the forces thus represented in the promotion of better Sunday-schools, better Training Unions, and better Missionary Societies.

For the past several years experimentation has been going on looking to the development of the most effective possible type of organization for the promotion of the Baptist Training Union as a distinct function of the District Association. The results of these efforts have been brought together by the three authors of this manual. Mr. Lambdin, secretary and editor, points out that it is "a tribute to the Baptist Training Union workers of the whole South that they are so unified in their promotional plans that three men, from widely separated areas of operation, could think themselves together so completely in the whole book while each produced a section of it. The book has unity and coherence, and presents with force its one central message: The establishment of the Baptist Training Union is the church program of training in every Baptist church in the

Southern Baptist Convention. This message is not presented simply as an ideal, but as an alluring early possibility through the development of functional Associational Training Unions in every Association in the South." This text should become immediately the property of every Baptist pastor, every associational worker, and every Training Union leader.

G. S. Dobbins

Wonderful, Counsellor. By Hugh Frame. Harper and Brothers. New York and London. 320 pages. $2.50.

The author justifies another book on Christ and Christianity in "A Letter by Way of Preface" in which he asks: "How many of us are alive and conscious? How many of us are enjoying this miraculous experience? Does observation of human society not lead us to believe that most young people cherish illusions while most old people have surrendered to delusions? Is life as we know it on the level of our everyday mentality not just a series of vague yearnings merging into strange discontents?" The author continues: "It is at this point that Christ met ordinary people very much like ourselves, and showed them how to have life and how to have it more abundantly."

A careful reading of this book convinces one that no apology is needed. The book has a right to stand on its own merits among the thousands of books that have been written on Christ and his teachings. The author's approach is refreshing. He utilizes a knowledge of historical backgrounds, psychological and the Greek text in the effort to interpret Jesus and his teachings. The reader is not compelled to accept every interpretation in order to profit greatly by the illuminating work of a scholar who is not a slave to the well-worn paths of exegesis and the traditional interpretations, but who pursues his own independent way. The book leaves one with the feeling that Christ and his message are worthy of our highest faith.

That the author is alive to our world and the place of Christianity in that world may be gathered from this statement taken from the chapter headed "The Failure of the Church: Cause and Cure:" "As soon as religion is organized it tends to become professionalized . . . Therefore as soon as a Church reaches a condition in which a few experts practice religion while others look on, practicing religion vicariously, that Church begins to decline."

Those who like stimulating interpretations of Scripture should have this book.

EDWARD A. MCDOWELL, JR.

National Awakening. By Samuel M. Shoemaker. Published by Harper and Brothers. Price $1.00.

This the fiftieth and final volume in "Harper's Monthly Pulpit" gives one the opportunity of expressing appreciation of the whole series. It has kept to as uniformly high plane as a series of fifty books could. The authors have been men of outstanding ability and have represented a wide range of style and viewpoint. In most of them one has felt the throb of Christian passion and the pressure of mature thought. If here and there were to be found a little fog of indefiniteness and a little straining at unconsidered modernity at the expense of truth's bright light, they were to be expected. The public is indebted to Harpers for this readable contribution to homiletical literature and to the Christian cause.

The volume in hand is by the Rev. Samuel Shoemaker who has been closely associated with the Oxford Groups, and who preaches with great conviction and power. Much has been said, usually in the form of interrogation, concerning the Oxford Groups and the problems of social Christianity. In these sermons one will get what is probably a typical expression of attitude and approach.

J. B. WEATHERSPOON

Popular Commentary on the International Sunday School Lessons for 1937. Edited by Eugenia LeFils Fleming H. Revell Co. 1936. 224 pages. Price $1.00.

The name properly describes this new and fresh help on the S. S. lessons; it is a popular commentary on each lesson with brief suggestions, hints and helps. Its peculiar excellences lie in its dealing with the Scripture text as such and the five pages of "dictionary" in the back of the book. This should prove a treasure to every Sunday-school teacher and pupil.

F. M. Powell

Witnessing for Christ. By Ethel Hudson Williams. The Sunday School Board of the Southern Baptist Convention. 1936. 103 pages.

Shall Intermediates be expected to take religion seriously? May they be led to become effective Christian witnesses? Can Christian boys and girls lead their companions to Christ? The author of this brief text, which is one of the units in the Intermediate B. Y. P. U. Study Course, gives answer to all these questions in an emphatic affirmative. She has the gift of making vivid and pictorial Bible truth and instructions concerning the Christian life. To her task she has brought this genius for making truth graphic, and along with it a passionate devotion to the simple gospel message, and love for boys and girls with whom she has spent many years of fruitful work. She does not "talk down" to these Intermediates for whom she writes, but takes them into a charmed inner circle where they become fellow-workers with the pastor, the old Christians, and with Christ himself. She talks with them about witnessing power, and how to witness in home life, in church life, in school and social life, by the wayside, concluding with simple and practical instruction as to how to witness "with the Word." Leaders of Intermediates will rejoice in the provision of this book that fills a long felt need.

G. S. Dobbins

Points for Emphasis, 1937 Sunday School Lessons. By Hight C. Moore. Baptist Sunday School Board. 1936. 192 pages. Price 35 cents.

This twentieth annual volume of Dr. Moore's vest pocket edition of the International Sunday-school lessons, is quite up to standard—which has always been high. Those who have used any of the nineteen past issues will need only the announcement that this twentieth volume is available. Get it and get busy! F. M. Powell

Doran's Ministers Manual for 1937. Compiled and edited Dr. G. B. F. Hallock. Harper & Brothers. 1936. Price $2.00.

This twelfth annual issue of the *original* Manual is a veritable thesaurus of help, stimulation, information and instruction. It is a useful handbook for the minister in so many ways that one does not hesitate to advise its purchase, even to the "average" preacher as well as the more thoroughly equipped.

The best features of the past are retained in this volume—although these are enlarged and improved—along with many new features, two especially in this issue under the general headings: "Plan Your Program" and "Pleas from the Pews." Besides Sermon outlines, sermon subjects and seed thoughts there are some 800 suggested sermon texts for almost every sort of occasion. There are suggestive prayers: morning, evening, mid-week, devotional, offertory, special, etc; over 300 illustrations and anecdotes; 100 quotable poems, children's sermons, prayer meeting topics, the year's Sunday-school lessons, book suggestions, and on and on one might go pointing out excellences so varied and rich that almost any preacher can find just the type of assistance and stimulation that he requires. There is a newness, a freshness in this volume that places it at the top of the dozen, great as the others have been.

F. M. Powell

Peloubet's Select Notes. By William M. Smith. W. A. Wilde Company, Boston. 400 pages. $2.00.

It is easy to select certain helps for the preparation of Sunday School lessons without a careful survey of all available literature. The aid given by our own quarterlies and periodicals should be more thoroughly appreciated and appropriated. When the extra material is needed one may well reach for this sixty-three year old publication. Dr. Smith has continued the good work started by Dr. Peloubet. The comments on the Scripture passages are exceptionally well done. The maps, the chronological charts and the well selected pictures add much to the equipment of the teacher. He attempts to present each week the objective of the lesson, the adaptation, the setting, the plan of the lesson, the lesson connection, the application of the lesson to everyday life, and some test questions. It will be a valuable aid to successful preparation. KYLE M. YATES

Moody Winner of Souls. By A. Chester Mann. Zondervan Publishing House, Grand Rapids, Mich. 1936. 135 pages. Price $1:35.

In view of the forth-coming "Moody Centenary," February 5, 1937, this interesting little volume is published. This volume will aid thousands to enter more intelligently and sympathetically into the celebration of the centennial of the birth of Dwight L. Moody. This celebration will be held all over the world, for Mr. Moody has long been a citizen of the ends of the earth; and it is fitting that many new estimates of the immortal Moody should appear at this time. Dr. Harry A. Ironside, pastor of the Moody Memorial Church, Chicago, has a brief introduction to this volume.

In such a brief sketch the author does not attempt more than a "personal tribute" along with the salient features of the life and influence of Mr. Moody as a preacher. In his preface the author laments that there is no adequate biography of Mr. Moody and doubts that there shall ever be such

a biography. One concludes from this and from reading Mr. Mann's book, that the author had not seen, "Bush Aglow" by Richard Ellsworth Day, recently published by the Judson Press. For unless one be wholly incapable of judging, "Bush Aglow" by Mr. Day will take first rank, not only among the "lives of Mr. Moody" but among biographies in general. While one could wish that Mr. Mann had possessed Mr. Day's book, yet Mr. Mann has combined personal reminiscences, earnest and intelligent sympathy and journalistic experience in producing a valuable interesting and comprehensive contribution in brief campass, racy style and popular presentation to the memory and portrayal of the inimitable and exhaustless Moody. This book deserves the wide reading it will receive.

F. M. Powell

Christ for the Nation. By Walter A. Maier. Published by the Concordia Publishing House. Price $1.50.

The twenty-seven sermons in this volume were delivered over the radio in the "Lutheran Hour." Concerning them the author says in the foreword: "In their printed form these radio messages seek to re-enforce the purpose of the Luthern Hour—the exaltation of Christ, the divine Savior, in millions of hearts and lives in this country and Canada. The pages that follow disavow the infidelity of Modernism, the irreligion of Communism, the immorality of atheism. These messages protest against the open and subtle attack on the basically Scriptural and American principle that separates the Church and the State. Recognizing the foundation strength in the Christian family and in Christian education, these expositions of God's Word plead for Christ centered homes, for a re-emphasis of the Biblical code of domestic morality and they indict the antichristian and antimoral teachings in tax-supported high schools and colleges." Accompanying each message there is also a prayer

for the reader's meditation. The subjects are most attractively stated and the treatment is characterized by directness and earnestness, and clarity of expression. The preacher will find many suggestions on very vital matters.

J. B. WEATHERSPOON

The Rebirth of A Nation. By Jacob Gartenhaus. Broadman Press. Nashville. 131 pages. Cloth 75 cents; paper, 40 cents.

In this day when many are wondering about conflicting reports and theories concerning Zionism it is well to have a treatise on the subject by a young Christian Jew. Jacob Gartenhaus has been deeply interested in the subject for many years. He believes that old Testament prophecies are to be fulfilled literally and that Palestine is to become the home of the Jews from all over the world.

Beginning with the idea of the covenant and the Old Testament conception of the inviolability of God's chosen land he develops the theory through all its ramifications. Many will be interested in his statement of the rise of Zionism and also of the future of the movement. He says: "But Zionism is going to win whether anybody likes it or not, even though the pangs of this second rebirth are more painful than those in the days of Nehemiah. God's Word teaches it, and no power can frustrate his plan."

KYLE M. YATES

BOOKS RECEIVED

Fairest of All. By Herbert Lockyer. Published by Eerdmans. Price $1.00.

The Young Minister's Pulpit. Edited by Alfred L. Murray. Published by Zondervan. Price $1.00.

Sermons in Sin and Grace. Edited by Henry J. Kniper. Published by Zondervan. Price $1.00.

Start the Year Right!

Plan to build your library with careful buying throughout the year. You will find helpful suggestions on this page. Order from the nearest Baptist Book Store (see the list in the other full-page ad of the Sunday School Board), or directly from the Sunday School Board in Nashville, Tennessee.

HIGHWAYS OF CHRISTIAN DOCTRINE. By S. J. Case.
A helpful survey of Christian doctrines through the centuries.

MOVEMENTS OF THOUGHT IN THE NINETEENTH CENTURY. By George M. Mead.
This is both a guide and a source book.

CONTEMPORARY ENGLISH THEOLOGY. By W. M. Horton.
A clear analysis by a popular writer.

REVELATION AND GOD: AN INTRODUCTION TO CHRISTIAN DOCTRINE. By W. T. Conner.
A meaty volume.

OUR FAITH. By Emil Brunner.
CREDO. By Karl Barth.
Two of the best books of '36 by two of the greatest theologians of our time.

WONDERFUL COUNSELLOR. By Hugh Frame.
A book of stimulating interpretations.

THE HOME IN A CHANGING CULTURE. By Grace Sloan Overton.
Ministers, laymen, women, young people—all need this book.

EVANGELISM IN A CHANGING WORLD. By Ambrose M. Bailey.
Here is a book all church workers need.

VITAL PEACE. By Henry Wickham Steed.
This is really a vital and valuable book.

THE LIFT OF A FAR VIEW. By A. W. Beavan.
A rich volume of sermons.

PRINCIPLES AND METHODS OF VOCATION CHOICE. By Maurice J. Neuberg.
An excellent volume.

GROWTH IN RELIGION. By Harold J. Sheridan.
A helpful book to put in the hands of church school workers.

CHRISTIANITY AND PERSONALITY. By John Wright Buckham.
A volume that will help to keep your thinking clear on some central problems.

See the reviews of these books in this number.